CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, MARCH 31, 1838. NO. 868--VOL. XVII.--NO. 13.

RELIGIOUS MISCELLANY.

(From Dick's Celestial Scenery.)

THE SOLAR SPOTS, AND THE PHYSICAL CONSTRUCTION OF THE SUN.

The number of the spots is very various; sometimes there are only two or three, sometimes above a hundred, and sometimes none at all. *Scheiner*, who was among the first that observed these spots, remarks, that 'from the year 1611 to 1629 he never found the sun quite clear of spots, except a few days in December, 1624; at other times he was able to count twenty, thirty, and even fifty spots upon the sun at a time.' Afterward, during an interval of twenty years, from 1650 to 1670, it is said that scarcely any were to be seen. But, since the beginning of last century, no year has passed, so far as we know, in which spots have not been seen. I have had an opportunity of viewing the sun with good telescopes several hundreds of times, but have seldom seen his surface altogether free of spots. In some years, however, they have been far more numerous than in others. In the beginning of 1835 comparatively few were seen, but during the latter part of it, the whole of 1836, and up to the present time (September, 1837) they have been exceedingly numerous. On the 16th of November, 1835, with an achromatic telescope, magnifying about a hundred times, I perceived about ten different clusters; and, within the limits of two of the clusters, sixty different spots were counted, and in the whole of the other clusters above sixty more; making in all about 120 spots, great and small. On the 19th of October, 1836, and the 21st of February, 1837, I counted about 130; and on a late occasion I perceived spots of all descriptions to the amount of about 150. Such a number of spots are generally arranged into ten or twelve different clusters, each cluster having one or two large spots, surrounded with a number of smaller ones.

The magnitude of some of the solar spots is astonishing. One of the spots seen November 16, 1835, was found to measure 22,000 miles, which is nearly three times the diameter of the earth. The largest of the spots measured 41,900 miles, its breadth 16,380, and its area 6,829,700,000 square miles, which would afford room for ten globes as large as the earth to be placed upon it.

These spots are subject to numerous changes. When watched from day to day, they appear to enlarge or contract, to change their forms, and at length to disappear altogether, or to break out on parts of the solar surface where there were none before. Hevelius observed one which arose and vanished in the space of seventeen hours. No spot has been known to last longer than one that appeared in the year 1676, which continued upon the sun above seventy days; but it is seldom that any spots last longer than six weeks. These spots that are formed gradually are generally gradually dissolved; those which arise suddenly are, for the most part, suddenly dissolved. Dr Long, in his 'Astronomy,' vol. ii., states, that 'while he was viewing the image of the sun cast through a telescope upon white paper, he saw one roundish spot, by estimation not much less in diameter than our earth, break into two, which immediately receded from one another with a prodigious velocity.' The Rev. Dr Wollaston, when viewing the sun with a reflecting telescope, perceived a similar phenomenon. A spot burst in pieces while he was observing it like a piece of ice, which, thrown upon a frozen pond, breaks in pieces and slides in various directions. On the 11th of October, 1823, at 2h 30m P.M., I observed a large spot, with several smaller ones behind it. Next day, at 0h 30m P.M., the small spots had entirely disappeared, and no trace of them was afterward seen. Each of these spots was more than a thousand miles in diameter, yet they were all changed in the space of twenty-two hours.

Besides the dark spots now described, there are other spots which have a bright and mottled appearance, which were formerly termed *faculæ*, and which Sir W. Herschel distinguished by the terms *Nodules*, *Corrugations*, and *Ridges*. They are generally seen in the immediate neighborhood of dark spots, and in the places where spots have appeared; and hence, for several years past, when any of these faculæ or ridges have appeared on the eastern margin, I have uniformiy been enabled to predict the appearance of a large spot or two within the course of twenty-four or thirty hours; and in more than twenty or thirty instances I have never been disappointed. These faculæ and ridges present a mottled and waving appearance, like that of a country with gentle elevations and depressions, and bear a strong resemblance to certain portions of that surface of the moon, particularly the more level portions of the orb, which present a number of gentle wavings or elevations and depressions. And as those wavings or ridges which appear on the sun are, in a clear atmosphere, as distinctly perceptible as the rough surface of the moon, they must be objects of immense extent and of very great elevation, whether they consist of luminous clouds or of more dense materials. Some of those spaces or ridges have been found to occupy a portion of the solar disk equal to seventy-five thousand miles. They extend over a large portion of the sun's surface, and their shape and position are frequently changing.

Opinions and Deductions respecting the Nature and Constitution of the Sun.—Having described the principal phenomena connected with this immense luminary, we may now consider what conclusions those appearances lead us to deduce respecting its construction and the processes which are going on near its surface. Very vague and foolish opinions have been entertained respecting the nature of the sun ever since the invention of the telescope. It has very generally been considered as a vast body of liquid fire; and in a large volume now before me, published only about a century ago, it is considered as the local place of *hell*. A large map of the sun, copied from the delineations of *Kircher* and *Scheiner*, is exhibited, in which the solar surface is represented as all over covered with flames, smoke, volcanoes, and 'great fountains, or ebullitions of fire and light, spread thick over the whole body of it; and in many places *dark spots*, representing dens or caverns, which may be supposed the seats of the blackness of darkness.' In this picture the smoke and flames are represented as rising beyond the margin of the sun about a ninth part of its diameter, or nearly 90,000 miles; a picture as unlike the real surface of the sun as the gloom of midnight is unlike the splendors of day. But, leaving such extravagant and untenable notions, even some philosophers have held opinions altogether incompatible with reason and with the phenomena presented by the sun: Galileo, Hevelius, and Maupertius considered the spots as *scoria* floating in the inflammable liquid matter of which they conceived the sun to be composed. Others have imagined that the fluid which sends forth light and heat contains a nucleus or solid globe, in which are several volcanoes, like Etna or Vesuvius which from time to time cast forth quantities of bituminous matter up to the surface of the sun, and form those spots which are seen upon it; and that, as this matter is gradually changed and consumed by the luminous fluid, the spots disappear for a time, but are seen to rise again in the same places when those volcanoes cast up new matter. Others, again, have supposed that the sun is a fiery luminous fluid, in which several opaque bodies of irregular shapes are immersed, and that these bodies are sometimes buoyed up or raised to the surface, where they appear like spots; while others imagine that this luminary consists of a fluid in continual agitation, by the rapid motion of which some parts more gross than the rest are carried up to the surface in like manner as scum rises on the top of melted metal or anything that is boiling.

The futility of all such opinions is obvious when we consider attentively all the varieties of the solar phenomena, and when we reflect on the immense magnitude both of the sun itself and of the spots which traverse its surface. What resemblance can there be between such volcanoes as Etna and Vesuvius, and spots on the sun 20,000 miles in diameter, and several times larger than the whole earth? between the vast and sublime operations going forward in this magnificent globe, and 'the *scum* and *scoria* of melted metal?' We err most egregiously when we attempt to compare the substances and the puny operations which we see around us on the globe we inhabit, with what takes place on so stupendous a globe as the sun, whose constitution must be so immensely different from that of the planetary bodies, and from everything within the range of our observation on this earth. We talk of volcanoes, of scoria, of boiling metals, of bituminous matter, of dens, and caverns, and fiery flames in the sun, as if they were as common there as with us; whereas there is every reason to believe that nothing similar to any of these is to be found in the constitution of this vast luminary. We might, with as good reason, attempt to compare the process of vegetation on our globe, and the tide and currents of our ocean, with what takes places on the surface of Jupiter or on the rings of Saturn. In all such cases, it is most becoming rather to acknowledge our ignorance than to caricature and degrade the sublimest works of Omnipotence by our puerile explanations and whimsical theories. The following are some of the more rational conclusions which have been deduced in reference to the constitution of the sun.

In the first place, from a variety of observations, it is now pretty well determined that the solar spots are *depressions*, and not elevations, and that the black nucleus of every spot is the opaque body of the sun seen through an opening in the luminous atmosphere with which it is environed. This was first ascertained by numerous observations made by the late Dr Wilson, professor of astronomy in the university of Glasgow. This conclusion is founded on the following facts: When any spot is about to disappear behind the sun's western limb, the eastern portion of the umbra first contracts in its breadth, and then vanishes. The nucleus then contracts and vanishes, while the western portion of the umbra still remains visible. When a spot comes into view on the sun's eastern limb, the eastern portion of the umbra first becomes visible, then the dark nucleus, and then the western part of the umbra makes its appearance. When two spots are near each other, the umbra of the one spot is deficient on the side next the other; and when one of the spots is much larger than the other, the union of the largest will be completely wanting on the side next the small one. From various micrometical estimates and calculations in relation to the breadth of the umbra, and the manner of their appearance and disappearance, the doctor was led to the conclusion that the depth of the nucleus or dark part of the spots was, in several instances, from 2000 to nearly 4000 miles. In order to confirm his theory, he constructed a globe representing the sun, with certain hollows cut out to represent the spots or excavations, which were painted black with Indian ink, and the slope or shelving sides of the excavations were distinguished from the brightness of the external surface by a shade of the pencil, which increased towards the external border. When this artificial sun was fixed in a proper frame, and examined at a great distance with a telescope, the umbra and the nucleus exhibited the same phenomena which are observed on the real sun.

Sir William Herschel, with his powerful telescopes, made numerous observations on the solar spots, and arrived at the same conclusion as Dr Wilson had done, that the dark nucleus of the spots is the opaque body of the sun appearing through the openings in its atmosphere, and that the luminous surface of the sun is neither a liquid substance nor an elastic fluid, but luminous or phosphoric clouds floating in the solar atmosphere. He conceives, from the uniformity of color in the penumbra or *shallows*, that below these self-luminous clouds there is another stratum of clouds of inferior brightness, which is intended as a curtain to protect the solid and opaque body of the sun from the intense brilliancy and heat of the luminous clouds; and that 'the luminous strata are sustained far above the level of the solid body by a transparent elastic medium, carrying on its upper surface, or at some considerably lower level within its depth, a cloudy stratum, which, being strongly illuminated from above, reflects a considerable portion of the light to our eyes, and forms a penumbra, while the solid body, shaded by the clouds, reflects little or none.'

It might here form a subject of inquiry, *whether there be any reason to believe that the sun is inhabited?* Most astronomers have been disposed to answer this question in the negative. Sir W. Herschel, however, and several others, consider it as not altogether improbable that the sun is peopled with rational beings. Viewing this luminary as consisting of a dark solid nucleus, surrounded by two strata of clouds the outermost the region of that light and heat which is diffused to the remotest parts of the system, they conceived that the interior stratum was intended to protect the inhabitants of the sun from the fiery blaze of the sphere of light and heat with which they are surrounded. On either side of this question it becomes us to speak with diffidence and modesty. We ought not to set limits to the wisdom and arrangements of the Creator by affirming that rational beings could not exist and find enjoyment on such a globe as the sun on account of the intensity of light and heat which for ever prevails in that region. For it is probable that the luminous matter that encompasses the solid globe of the sun does not derive its splendor from any intensity of heat. If this were the case, the parts underneath, which are perpetually in contact with that glowing matter, would be heated to such a degree as to become luminous and bright, whereas we find that they have uniformly a *dark* appearance; so that it is possible the interior region of the sun may be in a state of comparatively low temperature. For anything we know to the contrary or can demonstrate, the sun may be one of the most splendid and delightful regions of the universe, and scenes of magnificence and grandeur may be there displayed far surpassing anything that is to be found in the planets which revolve around it, and its population may as far exceed in number that of other worlds as the immense size of this globe exceeds that of all the other bodies in the system. But, on the other hand, we know too little of the nature and constitution of the sun, and the plans of Divine Wisdom, to warrant us to make any positive assertions on this point. Although no intelligent beings were connected with this great luminary, its boundless influence in the planetary system; its being the soul and centre of surrounding worlds; its diffusing light, and heat, and genial influences of various kinds, to all the tribes of their inhabitants; and its cementing them all by its attractive energy in one harmonious system, are reasons sufficient for the creation of this vast globe, without the influence of which perpetual darkness would ensue, the planets would start from their spheres, and the whole system soon become one universal wreck.

FOR THE REGISTER AND OBSERVER.

THE COMPENSATION OF OUR COUNTRY CLERGYMEN.

Is the pecuniary compensation usually awarded to our clergymen, and more especially to those who hold that station in our country towns and villages, equal to what the nature and arduousness of their duties would seem to require? This is a question, not duly considered, we think, by all the members of our community. Let them but attend to a few facts in the case, and they cannot fail to answer it in the negative. Indeed whether they consider the weight and importance of the duties peformed by the minister, the lengthy and oftentimes expensive preparation requisite to render him competent to their proper and faithful discharge, the heavy responsibilities which a conscientious man in that situation must feel to bear upon him; or compare the pecuniary compensation he receives, with that awarded to a like degree of talent and labor in the other walks in life, they must in each case arrive at the same conclusion.

We are very far from wishing that the profession of Divinity should be rendered mainly attractive by the harvest of gold and silver it offers to those who embrace it; on the contrary, we would have no young man assume the sacred robe from any other motives, than a strong desire to minister to the moral wants of his fellow men, and a deep conviction that, with the blessing of Heaven, he can do something toward accomplishing that end. We would have him trust to the kind providence of God, and the affections of the people for his support. Yet after he has thus reposed entire confidence in the kindness of those for whose good he labors, after he has spent many a year in study and meditation, to prepare himself for the faithful discharge of his duties, after he has given his whole heart and soul to the work,—do his people as faithfully discharge the duty thus devolving upon them, to yield him an adequate support? In this we fear many of our country parishes will be found wanting.

Compare but for a moment the difficult nature of the duties that fall to the lot of your pastor with the compensation you allow him for them. He is expected, as an important part of his duty, to furnish his two sermons per week, which together would ordinarily comprise a considerably sized pamphlet. This labor, unless it is lightened by occasional exchanges,—an additional sort of expense, be it remarked,—he must expect to perform, week after week, in uninterrupted succession. And how arduous a task it is, may be gathered from a remark of one the most distinguished divines, as well as literary writers of the present day, 'that it were enough for any one, to write *one* good sermon in a month.' Your minister, kind reader, is probably required to produce his *four*. If your representatives in Congress make one powerful, talented speech, upon a subject of exciting interest, and one, be it remembered, which has been continually debated and talked about in his hearing by heads as sound as his own, in the course of an ordinary session, it is sufficient to establish his reputation upon a firm basis for intellect and eloquence, and he may safely repose upon his laurels until another term before he need again hazard his talents before the public. But the minister must sustain a constant tax upon his mental powers,—must be continually writing. And to do this, it is absolutely necessary for him to have at his command a well-stocked library, and also the most distinguished literary periodicals of the day. For to the department of literature must he resort, not only for mental relaxation from the labors of the desk, but also for argument and illustration to enforce the great truths it is his duty to teach. This he cannot do, without a constant expenditure from his scanty income;—and these works he cannot do without, unless he is willing to rest in his present situation, alike ignorant and careless of what is going on in the world, and the station he holds in its estimation.

Again it certainly is a part, and should be a very interesting part of his duties, to visit comparatively often every family of his parish. He wishes to come to every fireside as a father, or a brother,—to enter into all the little trials and joys of the domestic circle that gathers round every hearth stone of his parish. Nine times out of ten also, the duties incumbent upon a school committee, fall largely to the lot of the minister; and it is not uncommon for some eight or ten schools to require his attention each some four or five times a year. Now these families, and these school districts are, in the country towns, scattered over a tract seven six or eight square miles. How then is he to get about this tract of land, he is to trace over so much? Will you compel him to walk?—what a tax you put upon his time. But any one, you say perhaps, would willingly lend his minister a horse to ride a mile. Thus, then, you put upon his immediate neighbors the burden that all should bear, besides subjecting your pastor to the embarrassment of continually asking a favor. He cannot keep a horse, he cannot hire, both would exceed his limited income. Unwilling to neglect his duty, he *does* walk, and must consequently give his nights to study. Saturday comes, and finds him exhausted and tired, and in some cases, unprepared for the duties of the Sabbath; the consequence is, he must perform a weary journey on foot, of some dozen, sixteen, or twenty miles, on an exchange. Every one asks why he walks so much. The reason is plain and most forcible withal, though he may have too much delicacy to tell you it. *He cannot afford to ride.* Find him his horse and he will ride,—give him the means of hiring one, and he will ride, but wonder not that he does not ride, when you give him but barely enough to keep his clothes upon his back, and books upon his table!

Compare again the nature and importance of the duties performed by the minister to every family in his parish, with his compensation.

'Tis his high duty, and his greatest happiness, to guide the thirsty soul to 'springs that never dry.' 'Tis his to expound and illustrate and enforce the sublime truths of Christianity by every possible method—to speak to the heart, to the feelings,—to the understanding—to the whole man, in the most powerful manner language admits of. Is there a doubting, a hesitating friend in his flock, he must take him by the hand, gently remove his doubts, kindly chide his faltering, and, with the tender solicitude of a parent or brother, lead him from the dangers and storms of scepticism to the home of confidence and filial trust. Does ill feeling disturb the holy quiet of the domestic circle, or is the bosom of the church harrassed and torn by the faults of its members, then is the peace-making spirit of the minister necessary to allay the domestic strife, to calm the excited spirit and guide the erring heart. Does the afflicting hand of providence lie heavy upon any members of his flock,—has the stern hand of death, or the dispiriting one of sickness marred the happiness of a household of his care, oh how precious is the balm that is poured into the grieving heart of the mourner, by the kind words of the minister,—how cheering the consolation given to the fainting spirit of the sick one, as it contends manfully against the disease that racks the frame, or faints as it approaches 'the dark valley of the shadow of death.' In such an hour, those only who have tried them, can truly say how precious are the kind offices of the faithful pastor. On the other hand, does the sun of prosperity brightly shine upon a favored spot, then is the minister to give sanctity to its cheering ray, and teach the full heart to rise in gratitude to the 'Giver of all good things.' Is the early ardent love of youth to be crowned with all that can bless the human lot, and hands to be joined when hearts have long beat in unison, what a sacred joy is added to that hour by the approving smile of the pastor! The fatherly blessing, the touching prayer to the Father of love, and the kindest wishes for the future, bless more than tongue can tell the happiness of the bridal day. And when the fruits of that love are carried to the baptismal font, 'tis with the most sacred feelings of heavenly joy, that we place our babes beneath the blessing of the man of God.

These are but few in point of number, though among the most important perhaps of the duties you daily, hourly expect at the house of your minister,—duties which require his undivided attention, and his whole time, duties too which he cannot perform with a happy result either to himself or his people, unless his mind is freed from the eating cares of poverty and the troubles necessarily attendant upon the exercise of the most rigid economy.

Compare again the pecuniary compensation awarded to the minister, with that conferred upon a like degree of talent and labor in the other walks of life.

We should not be far from correct should we place the salaries of our country clergymen at from *five* to *eight* hundred dollars per annum. But five hundred dollars is frequently given for the discharge of duties like those enumerated above, when many a merchant's clerk, in our cities, with but an almost mechanical tact at book keeping, which cost but a few month's study, is receiving from $1,000 to $1,200 annually. Many of our young men, upon first leaving college, and before studying any profession, receive merely for the care of schools from thirty to an hundred in number, salaries of $800 and $1.500. We would not be understood to speak lightly of the duties and difficulties of the teacher; he is among the most important servants of the public, and his compensation is quite small enough. Yet how very much does the importance of his duties, and the difficulties of them also, sink in comparison with those of the minister!

In most of the other walks of life also, we have the prospect of so bettering our condition, that when a rainy day shall come, or a more advanced age shall overtake us, we can afford to relax somewhat the intensity of our labor, and live in a measure upon the industry of the past. How many of our most distinguished lawyers, (and when we speak of them we draw an instance from the most laborious and harrassing profession our country knows,) when they have earned a reputation, can command almost any price for the mere expression of an opinion. Our doctors, to take those who stand at the head of the profession, some of them command an annual income of $15,000 from professional labors alone. And how many of our wealthiest merchants retire from business comparatively early, upon their hundreds of thousands!—We complain not of this state of things,—we rejoice at it,—we rejoice to see the enterprise and talent of our community richly rewarded. Yet if we look at the situation of those who stand at the very head of the clerical profession, how many shall we find who can do anything more than gain a bare subsistence for themselves and families from their professional labor? The only pecuniary advantage that arises to them from the acquisition of the most enviable reputation, is that it establishes them more firmly in the situations they now occupy. The daily toils and midnight studies of the minister are cheered it is true by the reflection, that they are devoted to the performance of the highest duties that fall to the lot of man,—that he is spending his strength for the good of his fellow men, and to promote the cause of Christ. Yet he has not the strengthening thought to encourage him, that he is gaining something like a surety against this world's ills and misfortunes, that the future may bring with it;—acquiring the means of educating his offspring as he would wish, and placing them in comfortable situation;—and of drawing around his domestic hearth stone, when age and infirmity shall come, and sickness prostrate his powers, all those comforts and luxuries which smooth his path as he descends the hill of life, and throw a ray of contentment and happiness around the decrepitude of age. No, he must expect still to labor on, and gain his last years subsistence with the same mental exertion, and the same physical labor as he did the first. And, how often does it happen, that, when the most precious years of his time have been spent in these labors of love, he is thrown adrift upon the world by those among whom he has spent his strength, to seek elsewhere a support for his old age!

A LAYMAN.

ELOCUTION.

Extract from a Lecture on Elocution, introductory to a course of Readings and Recitations, delivered at the Temple, in the months of February and March—by William Russell. Published by W. D. Ticknor. Boston, 1838.

The nature of man is so constituted however, as to demand something more, in expression, than merely a manly and appropriate manner. Poetry, as the language of our sense of beauty, exists in all forms of art, and especially in an eloquent and impressive utterance. The beautiful as well as the useful, has its claims, in the discipline and training of the mind to modes of speech. Many tones of the human voice have an independent beauty to the ear, aside from their purposes in connexion with thought and feeling. The organ of a thing so wondrously beautiful, so noble, as the soul of man, ought to be possessed of attributes of beauty and of grandeur. Under adequate culture, it ought to be the most graceful of all the instruments of mental effect. It is susceptible of cultivation to an extent as yet indefinite. It is the most pliant of all organs, if not indurated by neglect. I need not refer to its power under the influence of the cultivation it receives in the practice of music. Its highest effects, in this department of art, are known to be, is some instances, nearly miraculous. But under the discipline of elocution it becomes a worthy exponent of the inward energy and grace which characterize the mental being. True, we see little of what it might effect. But some of the commanding displays of dramatic utterance, give us a glimpse of what a poetic culture in the art of elocution might effect for the young mind, if duly aided by appropriate training. A fair cultivation of all his active powers is the right of every human being. Acquirements in theoretic knowledge may be very properly limited by various considerations of utility. But the due exercise of a positive power, is a thing not to be measured by so narrow a rule. Why should not every member of every domestic circle, be capable of reading the sacred scriptures, at least,—if no other book,—in an appropriate and impressive manner? Why should not every mother, in particular, possess the power of adding the attractive charm of good reading to the delights of the evening circle at home? The time spent in the practice of reading at our humblest village schools, is sufficient for this purpose. At present we waste the time, and injure the habits of youth, by defective yet laborious methods, which fail of attaining their end.

A proper training of the mind and voice, under the guidance of the art of elocution, however, is not a detached and solitary process. It implies a wakeful interest in all that sheds the sense of beauty over the soul, an open eye, and a quick feeling for nature and for art,—a heart accessible to poetry. And well were it for the character of our people, if several of the years now spent in the unproductive routine, and the lifeless forms of a mechanical and inadequate education, were occupied with the cultivation of such influences. Why should even the peasant's eye be suffered to become dull to the aspect of nature? Why may not he also enjoy the refining culture of music, and painting, and poetry? His bible is the purest and most vivid of all the forms of poetry. May he not have his nature so cultivated as at least to enjoy this universal boon more worthily?

I need not dwell on the value of poetry, as enhanced by appropriate elocution, or on the utter want of grace in the prevalent style of school and college reading. No other result, than such as we now observe, can be derived from our present arrangement of education. The foundation of habit, to be laid aright, must be laid in childhood* A liberal allowance must be made, in the appropriation of time and exercise, for the acquisition of an accomplishment so effective in its influence on mind and character.

* An encouraging evidence of increasing attention to elocution has been furnished, of late years, in the fact of the teachers of our public schools having attended a course of express instruction in this branch of teaching. This indication of improvement becomes still more decisive, in the case of the instructresses of our primary schools, who are at present attending a similar course.

FOR THE REGISTER AND OBSERVER.

FAST DAY.

Mr Editor,—The Proclamation for Fast was deferred so long, that some of the good people of the country began to fear, and perhaps some of the bad people began to hope, that the Governor and Council would appoint no fast for this year. I, for one, am glad to see another Proclamation, and I trust that some few at least of the citizens of this Commonwealth will consent to regard the day in a manner becoming Christians.

Why is it that so many are opposed to having a day set apart for the special purpose of humiliation, fasting and prayer? Can any intelligent Christian think that we have no need of engaging in such religious exercises? As a community, have we been so virtuous and holy, that we can find no cause for humiliation, fasting and prayer?

'But many will spend the day in pleasure and sin. Much more sin will be committed on the fifth of April, because it is fast day. And since it has been so in seasons past, and will be so, let us have no fast.' I doubt the soundness of this reasoning. We will admit, that many will disregard the day, or make it a day of mirth, recreation, and criminal pleasure; yet may we not hope that many will employ the time in meditation, prayer, and worship? And may not society, on the whole, be greatly benefitted by the observance of the day? I trust this will be the case.

The question has often occurred to me, How has our annual fast been brought into such contempt? I have sometimes thought the clergy had *unintentionally* done much to produce this contempt themselves. Have they been careful to devote the day to its specified and appropriate duties and exercises? Have not their fast sermons often been fast sermons only in name?

Do not many ministers devote this season to the discussion of subjects which have not a very close connexion with fasting? Do not many consider fast day as a day when they can introduce almost any topic, if not plainly immoral?

If we ground our prediction on the course that has been pursued by many in years past, we might venture to say, that on the approaching fast day, designed professedly as a day for humiliation, fasting, and prayer, some will preach sermons on Astronomy, some on Phrenology,—some, on Transcendentalism—some, on Popery—some will discourse on the beauties and loveliness of Spring—some, against wearing mourning when afflicted—some, on education—some on the progress of the arts and sciences in our country,—some on toleration—&c. &c. No doubt, these will be learned and instructive discourses; but will they be appropriate? How should we feel to hear a lent sermon on Christmas day, or a Christmas sermon on Easter day?

When our clergy thus use the day, is it strange, if many of their hearers take the hint—that our fast is but a farce—a mockery? Is it to be wondered at that many are emboldened to spend the day in the most worldly pleasures? If Christian teachers would be more scrupulous in making the exercises of the day appropriate—if they would be careful to 'stick to their text,' and see that all the services, the hymns, the prayers, the lessons from Scriptures, the sermons, were all adapted to the solemn and important duties of the day, I must think, a larger number would be drawn into the temples of God; and those who disregarded the day, would do it with less boldness.

With what willingness and earnestness should the Christian Pastor, when countenanced and encouraged by those in authority over us, embrace the precious opportunity to defend and plead the cause of religion and holiness!

There are many reasons why we should devote one day of the year to acts of humiliation, fasting and prayer. Would it not be proper and profitable, on such a day, to speak of those sins which are sadly prevalent among us—such as, profane cursing and swearing—disregard of the Sabbath—intemperance, &c.? If the religious exercises of the day were what they should be, we might reasonably hope they would exert a holy influence on thousands. The pride of many would be humbled—the worldly-ambition of many would be rebuked and checked. Some of the selfish would become more liberal—some of the intemperate would become sober. Some who used to treat religion with ridicule and contempt, would in future treat it with reverence. Some who had been accustomed to spend the sabbath in labor and recreation, would learn to keep it holy to the Lord. Some whose months in seasons past, were full of cursing and bitterness, would be

taught to fear God and keep his commandments. Some who had lived, from year to year, prayerless and impenitent, would be led to break off their sins by righteousness.

Let every minister of religion consider, how much good he can do on that day—let him be careful to 'sow the word;' and trust in God that it will spring up and bear fruit. N. R.

FOR THE REGISTER AND OBSERVER.

CONVERSION. NO. I.

This is a subject which must always be interesting to Christians, both from its importance, and from the entirely discordant views, which have been entertained concerning it by different denominations. I wish now to express feelings which, I believe, frequently arise in many minds, and which are often uttered, but far oftener are stifled or unheeded. At intervals of five, or six, or more years, we hear of great excitements pervading churches and whole communities, and as Christians we wish to know whereunto these things tend. We wonder what is to be the result of the tremendous powers put in operation to work on minds and souls. We are often amazed and bewildered by the fearful sounds, we hear issuing from churches and houses,—sounds now startling us like the shouts of redeemed and glorified beings, uniting in a chorus of heaven-reaching songs, and now piercing our inmost hearts like the wailings of beings, destined to an eternity of woe. We cannot tell how these convulsions will end, whether in life or death to the subject of them. Then occasionally we see fruits of these seasons of excitement in the reformation of many whom society had regarded as reprobates and outcasts, and we feel rejoiced at the happy change. Our minds are perplexed; if at times we feel a Christian joy at results like these, at other times we fear that we are but beholding unholy and unauthorized doings. We turn to our Bibles to find, if we can, some direction or example to which we can trace these wonderful doings, but in them, all is so calm and unfanatical, that our search is vain. We think of our Savior in the different scenes of his eventful life, and we can recall nothing at all akin to the feverish bustle and tumult raging around us. We visit the sea of Galilee, and behold him walking calmly over its waves, extending his ever ready arm to save his sinking disciple; we think of him retiring to a secret place, to pour before his Father his soul in prayer; we behold him stilling the waves of the stormy sea, and the more dreadful waves of passion and ambition in his followers; we see him stopping the funeral procession and gently restoring to the weeping mother her dead son, alive again, and finally we go with him to Calvary, and hear from his lips the few touching words of love to his mother and disciple, and we return from the contemplation saddened and solemnized. We cannot help thinking how unlike is all this to the noisy excitement we so often hear.

And when we think over the precepts and spirit of our religion, we in vain seek for any thing countenancing the wild scenes, which have caused us so much perplexity and pain. Every where love stands out from the Divine Book, love to God, and love to man. Love is one of the last words of the Savior, and of the beloved John. And he who was ready to be offered up, having fought the good fight, and kept the faith, speaks in the most tender and affecting tones, in his intercession for the loved convert, as the aged Paul, the prisoner of Jesus Christ. And our thoughts recur to good men of different ages, to the spiritual Fenelon, who lived while on earth in a heaven of love, and to Buckminster, so unlike the violent, tumultuous beings around us; and then we think of men who like Payson seem to live in excitement, and we are again perplexed. What shall we say? That a religion of excitement is not Christian, is not rational, is in fine no religion at all? We cannot say this, for we are at once confuted by many holy men who rise up in our minds from all past times. Shall we say there can be no religion without overwhelming excitement? No, for Jesus and his followers, Paul and John speak to us a different language.

If we will consider a little, with what views the system of religious excitement is connected and from which it springs, we shall receive some aid in removing our perplexity. The doctrine of the Trinity, the most unfathomable of all mysteries, the doctrine of election, of total depravity and of the atoning efficacy of the blood of Christ, these are at the foundation of the religious system of excitement. And how naturally does the belief in sudden conversions, and an entire, instantaneous change of heart grow out of these doctrines. In the first place we have a mystery, the contemplation of which only bewilders the human understanding, and warns it to stop its searchings into the unfathomable, and in faith to adore; next we have a doctrine, which, must paralyze the soul and compel it to yield itself in blindness to a power, whose will is and has been unalterably fixed from the ages of Eternity; then a doctrine which teaches the soul to look upon itself as the vilest creature in the universe, as an object of aversion to its Creator, wholly prone to all evil, and wholly disinclined to all good, 'loving all that is hateful, and hating all that is lovely;' and lastly we have a means of reconciling an offended God to his fellow creatures, which appears entirely disconnected in itself with all efforts of these creatures to regain the lost favor. Is it wonderful, that from such views and doctrines, a system of religion should spring, which is so entirely at variance in its workings with the operations of the human soul? To form a single good habit, or overcome a single evil one is thought an arduous work, and one which requires years of trial and struggle, but here we have a whole character thrown aside, as one would throw a filthy garment, and an entirely new character assumed, all pure and lovely, in the course of a few hours spent in devotion.

We would not say that all persons, who hold the doctrines we have specified, are believers in this religion of impulse, for we think that many sincere Calvinists are entirely opposed to any method which makes a spirit of religion by exciting the fears, or startling the imagination. Neither do we believe that a person who has become religious through excitement must necessarily believe in the above mentioned doctrine, for we think that very many, who thus become religious, know nothing more of doctrines than that they may chance to have gathered up since the time of their conversion. Before their change they knew not and cared not to know what different denominations believe, and after their conversion they believe what they hear at the church, in which they were awakened from their sleep of sin.

H. H. J.

FOR THE REGISTER AND OBSERVER.

MR CROSSE'S NEW INSECTS.

The alleged recent discoveries of Mr Crosse, referred to in a late number of the Register, seem to have occasioned much excitement in the philosophical and religious world, and no little alarm to some serious minds. The infidel hails it with joy as promising to unfold the secrets of nature, to show the cause of all things, and disprove the existence of a Supreme Creating Power. The timid Christian trembles lest the stability of his path should be shaken, and scepticism find a new and more substantial foundation for the temple of Atheism. Why should this be so? Is there any reason, admitting all the facts alleged to be true, for such excessive joy on the one side, or fear on the other? Such conduct argues a distrust of God and of Revelation. There is a lurking scepticism even in some professing Christians, which seems to doubt whether after all our faith can stand the test of scientific investigation. For this reason, some incontrovertible facts, which do not seem to square with their own interpretation of Scripture and preconceived opinions, are rejected as heretical and dangerous. As Science interrogates Nature more and more closely, they dread lest she should answer,—'*There is no God!*'

Now this ought not to be. Such a sceptical disposition is equally criminal and foolish. If there is a valid 'reason for the faith that is in us,' the closer it is investigated, the more convincing will be the proof of its truth. The Christian should possess a *faith* in his religion so strong and vital, as to lead him to encourage all research, and rejoice in every discovery. Science has ever been the handmaid of Religion, and every triumph has but added new proof of the existence of an all-creating, all-wise, and beneficent God. The infidel school of the French Revolution chanted Io Pæans to Reason and Science, and celebrated their triumph over the supposed funeral pyre of Religion, yet phœnix like she has risen with renewed strength and glory, and, enthroned on the ruins of their vain Philosophy, sits proudly the acknowledged guardian spirit of '*La jeune France.*' Why should our faith, thus strengthened by experience, desert us now? When Galileo proclaimed that the earth moved around the sun, he was imprisoned as an *Infidel!* Did not the Scriptures assert the very contrary? And yet so glorious and convincing are the evidences which his system affords, that it has been as truly as beautifully said,—'an undevout Astronomer is mad!' When Baron D'Holbach first noticed animalculæ in putrescent flesh and vegetable matter, he foolishly imagined that he had discovered the secret of Creation. This was the jubilee of Atheism. Vain delusion, and vainer dreams! Their labors only served to open a new world to the eye and soul of Christian faith. And so too with Geology, at first supposed to disprove or render doubtful the Mosaic account of the Creation of the world. Later and more thorough researches have only confirmed its truth to an unexpected extent, so that even the infidel is compelled to silence, if he does not 'believe and tremble.'

Now what is the amount of this alleged discovery of Mr Crosse? A current of electric fluid is made to pass over certain metallic plates immersed in certain acids, and after a few days living animals appear! And the same experiment has been successful upon flint and calcareous rock. This, if true, is indeed most wonderful, but what does it all prove? That this is creation? Or that it even furnishes a single new clue to the mysteries of creation? Certainly not. There is no more evidence of creative power here than in the case of the Baron D'Holbach's animalculæ. Vitality and growth were in both instances quickened, but do they not equally imply previous existence, and require a 'Great first Cause?' To my mind it only unfolds a new world of wonders, and new proofs of Deity.

The microscope shows us that matter is filled with living beings invisible to the naked eye. As art has made these instruments more perfect, myriads of creatures still more minute have been presented to our view, and yet no limit to life has been discovered. How wonderful are the secrets of creation! How infinite the love and the power of its Creator! Life is every where, and needs but the quickening influence of God or his agents to burst into visible existence. The sun acted upon Baron D'Holbach's animalculæ, and they grew and became perceptible to the eye. A far more powerful agent—the electric fluid—acts upon the more minute germs of life existing in all things, and straightway they live and move and have a being! The power of this fluid in quickening growth is almost incredible. But recently a wager was laid in Europe by a *gardener* that he could grow a salad, while the cook was preparing and cooking a leg of mutton, and he won it! A current of electricity was made to pass over the growing salad, and so quickened vegetation that wonderful as it may seem, the experiment was successful!

All these cases seem to me very similar in their nature. Neither of them, if rightly viewed, affords any evidence, or even explanation of creating power. Life from being invisible, becomes perceptible. The agent acts upon the germ already created, and visible existence is produced, but it does not and cannot *create*. The boundaries of Nature are enlarged, indeed, and her creatures multiplied, but this should lead us to bow with deeper reverence and affection before the mysteries of Providence. It should inspire in us a more trusting faith that we and all things are the work of God's hands, and that the oracles of Nature when rightly interpreted will only proclaim more clearly his existence and his attributes.

Nashua. C. J. F.

FOR THE REGISTER AND OBSERVER.

Mr Editor.—It is a very common remark, and one which it cannot harm 'whom it may concern' to know, that our clergy make too long prayers. This remark, however, is not so common as it would be, were it not that people are afraid to murmur *aloud* on such a delicate subject, lest peradventure, a charge of irreverence, or lack of piety be preferred against them.

Having no such fear before my eyes, Mr Editor, I venture to repeat this complaint. Nay, more, I venture to defend my fellow Christians, not to say fellow sufferers, against the charge alluded to.

I do not think it shows a want of reverence or piety, to complain of the evil in question. However attuned to devotion may be a man's mind, though his soul may *pant* for communion with the great Invisible, and though his greatest delight may be in prayer, he may not, and I contend in most instances will not, have sympathy with the lengthy prayers of the public minister. It is only in his closet, 'alone save in the presence of his God,' that he can pour out his soul in the fulness of devotion. It is presumptuous, it is idle, for the clergyman to lengthen out his prayers, laying petition upon petition, confession upon confession, praises upon praises, on the public altar, in the vain hope of meeting each individual case.

It is absolutely wrong, to pray with that minuteness (not to say that repetition,) which is so common in our churches. It freezes one's devotional spirit, instead of giving it vent. It unfits the mind for the remaining services. Every lengthy prayer connects one more unpleasant association with public worship. It is not uncommon for people to absent themselves from church to avoid the long devotions of some *noted* minister. Some persons sleep in prayer time. Not a few sit—more are restless, and about one half of the congregation are fairly tired out.

Could clergymen look at their audiences in time of prayer, (as towards the latter end of this service, the writer sometimes does, *and never in vain for sympathy,*) and mark the listlessness and inattention which prevail, they would learn a lesson, by which wise men would profit. Could they hear the remarks of commendation, when a clergyman officiates whose prayers are within the bounds of reason, *that event would not be so rare.*

I make these remarks, Mr Editor, in all charity and kindness. I feel that the clergy are glad to receive '*hints* even from an humble source; the smallest favors being gratefully acknowledged.'

I doubt not their sincerity. I question not the purity of their intentions. But I must say—and this shall be the 'conclusion of the whole matter'—that public prayers exceeding in length five, or at the outside ten minutes, are unreasonable, and that when they reach fifteen, (the more common length) or twenty, (not a rare occurrence) they trespass upon the time and patience of almost every

LAYMAN.

Boston, March 22, 1838.

CARLYLEIANA.

DUELS.

'With respect to duels, indeed, I have my own ideas. Few things, in this so surprising world, strike me with more surprise. Two little visual spectra of men, hovering with insecure enough cohesion in the midst of the UNFATHOMABLE, and to dissolve therein, at any rate, very soon,—make pause at the distance of twelve paces asunder; whirl round; and simultaneously, by the cunningest mechanism, explode one another into dissolution; and off-hand, become air, and non-extant! Deuce on it (*verdamm!*) the little spitfires!—Nay, I think, with old Hugo von Trimberg: 'God must needs laugh outright, could such a thing be, to see his wondrous mannikins here below.'

ORIGIN OF EVIL.

'A vain interminable controversy,' touching what is at present called Origin of Evil, or some such thing, arises in every soul, since the beginning of the world; and in every soul, that would pass from idle suffering into actual endeavoring, must first be put an end to. The most, in our time, have to go content with a simple, incomplete enough suppression of this controversy; to a few some solution of it is indispensable. The authentic *Church-Catechism* of our present century has not yet fallen into my hands; meanwhile, for my own private behoof, I attempt to elucidate the matter so: Man's unhappiness, as I construe, comes of his greatness; it is because there is an Infinite in him, which with all his cunning he cannot quite bury under the Finite. Will the whole finance-ministers and upholsterers and confectioners of modern Europe undertake, in joint-stock company, to make one shoeblack happy? They cannot accomplish it above an hour or two; for the shoeblack also has a soul quite other than his stomach; and would require, if you consider it, for his permanent satisfaction and saturation, simply this allotment, no more, and no less: *God's infinite universe altogether to himself*, therein to enjoy infinitely, and fill every wish as fast as it rose. Oceans of Hochheimer, a throat like that of Ophiuchus! speak not of them; to the infinite shoeblack they are as nothing. No sooner is your ocean filled, than he grumbles that it might have been of better vintage. Try him with half of a universe, of an omnipotence, he sets to quarrelling with the proprietor of the other half, and declares himself the most maltreated of men.—Always there is a black spot in our sunshine; it is even, as I said, the *shadow of ourselves.*——

'But the whim we have of happiness is somewhat thus: By certain valuations, and averages, of our own striking, we come upon some sort of average terrestrial lot; this we fancy belongs to us by nature, and of indefeasible right. It is simple payment of our wages, of our deserts; requires neither thanks nor complaint; only such *overplus* as there may be, do we account happiness; any *deficit*, again, is misery. Now consider that we make the valuation of our own deserts ourselves, and what a fund of self-conceit there is in each of us,—do you wonder that the balance should so often dip the wrong way, and many a blockhead cry: See there, what a payment! was ever worthy gentleman so used?—I tell thee, blockhead, it all comes of thy vanity; of what thou *fanciest* those same deserts of thine to be. Fancy that thou deservest to be hanged (as is most likely) thou wilt feel it happiness to be only shot; fancy that thou deservest to be hanged in a hair-halter, it will be a luxury to die in hemp.

'So true is it, what I then said, that *the fraction of life can be increased in value, not so much by increasing your numerator, as by lessening your denominator.* Nay, unless my algebra deceive me, *unity* itself divided by *zero* will give *infinity.* Make thy claim of wages a zero, then; thou hast the world under thy feet. Well did the wisest of our time write: 'It is only with renunciation (*Entsagen*) that life, properly speaking, can be said to begin.'

'I asked myself: What is this that, ever since earliest years, thou hast been fretting and fuming, and lamenting and self-tormenting, on account of? Say it in a word; is it not because thou art not HAPPY? Because the THOU (sweet gentleman) is not sufficiently honored, nourished, soft-bedded, and lovingly cared for? Foolish soul! What Act of Legislature was there that *thou* shouldst be happy? A little while ago thou hadst no right to *be* at all. What if thou wert born and predestined not to be happy, but to be unhappy? Art thou nothing other than a vulture, then, that fliest through the universe, seeking after somewhat to *eat;* and shrieking dolefully because carrion enough is not given thee? Close thy *Byron;* open thy *Goethe.*'

'*Es leuchtet mir ein*, I see a glimpse of it!' 'there is in man a HIGHER than love of happiness; he can do without happiness, and instead thereof find blessedness! Was it not to preach forth this same HIGHER that sages and martyrs, the poet and the priest, in all times, have spoken and suffered; bearing testimony, through life and through death, of the godlike that is in man, and how in the godlike only has he strength and freedom? Which God-inspired doctrine art thou too honored to be taught; O heavens! and broken with manifold merciful afflictions, even till thou become contrite, and learn it! O thank thy destiny for these; thankfully bear what yet remain; thou hadst need of them; the self in thee needed to be annihilated. By benignant fever-paroxysms is life rooting out the deep-seated chronic disease, and triumphs over death. On the roaring billows of time, thou art not engulfed, but borne aloft into the azure of eternity. Love not pleasure; love God. This is the EVERLASTING YEA, wherein all contradiction is solved; wherein whoso walks and works, it is well with him.'

TOOLS FOR GREAT AND GOOD WORKS.

Tools? Thou hast no tools? Why, there is not a man, or a thing, now alive, but has tools. The basest of created animalcules, the spider itself, has a spinning-jenny, and warping-mill, and power-loom, within its head; the stupidest of oysters has a Papin's digester, with stone-and-lime house to hold it in; every being that can live can do something; this let him *do.* —Tools? Hast thou not a brain, furnished, furnishable with some glimmerings of light; and three fingers to hold a pen withal? Never, since Aaron's rod went out of practice, or even before it, was there such a wonder-working tool; great as any recorded miracles have been performed by pens. For strangely in this so solid-seeming world, which nevertheless is in continual, restless flux, it is appointed that *sound*, to appearance the most fleeting, should be the most continuing of all things. The WORD is well said to be omnipotent in this world; man, thereby divine, can create as by a *Fiat.* Awake, arise! Speak forth what is in thee; what God has given thee; what the Devil shall not take away. Higher task than that of priesthood was allotted to no man; wert thou but the meanest in that sacred hierarchy, is it not honor enough therein to spend and be spent?

FOR THE REGISTER AND OBSERVER.

JOHN WOOLMAN. No. I.

Whoever has read Charles Lamb's lively and entertaining Essays of Elia must remember one description of 'A Quaker's Meeting;' and perhaps such reader also remembers the injunction, 'Get the writings of John Woolman by heart; and love the early Quakers.' It is not easy to find these writings of John Woolman. Quaker literature, notwithstanding some lessons of pure love and pure wisdom that it teaches, makes no figure in the world—Woolman's name does not appear in our book catalogues, and one must look in vain for the single volume in which his holy and exalted spirit yet speaks, in the proud collections which taste and learning have accumulated—yet he was a man before his age in his notions of humanity, and in foresight of the retributions which its violations bring down upon those that ignorantly transgress. Christian readers, free from the prejudices of sect, must take pleasure in the contemplation of such a man as John Woolman; and because he drew his principles from the fountain of Christianity, and left his example to 'followers of the Nazarene;' because his virtue was unadulterate as his model, and his holy counsels little known to many of those who labor for perfection, it is believed that some notice of him will be acceptable and edifying to the readers of the Register. The character of Woolman cannot be rendered more lovely than in the simple 'testimony,' which records it for the benefit of the religious society to which he belonged, and in the autobiography that forms the chief portion of those writings which Charles Lamb commended to 'get by heart.'

The following is the 'Testimony of the Monthly Meeting of Friends, held in Burlington, (New Jersey,) the first day of the eighth month, in the year of our Lord 1774, concerning our esteemed friend John Woolman, deceased. He was born in Northampton, in the County of Burlington, and province West-Jersey, in the eighth month (August) 1720, of religious parents, who instructed him early in the principles of the Christian religion, as professed by the people called Quakers; which he esteemed a blessing to him even in his younger years; tending to preserve him from the infection of wicked children. But through the workings of the enemy and levity incident to youth, he frequently deviated from those parental precepts, by which he laid a renewed foundation for repentance that was finally succeeded by a godly sorrow not to be repented of; and so became acquainted with that sanctifying power which qualifies for true gospel ministry, into which he was called about the twenty-second year of his age; and by a faithful use of the talents committed to him, he experienced an increase, until he arrived to the state of a father, capable of dividing the work aright to the different states he ministered unto; dispensing milk to babes, and meat to those of riper years. * * * * He was a loving husband, a tender father and very humane to every part of the creation under his care.

'His concern for the poor and those in affliction was evident by his visits to them, whom he frequently relieved by his assistance and charity. He was for many years deeply exercised on account of the poor enslaved Africans; whose cause as he mentioned, lay almost continually upon him; and, to obtain the liberty of those captives, he labored both in public, and in private, and was favored to see his endeavors crowned with considerable success. He was particularly desirous that Friends should not be instrumental to lay burdens on this oppressed people, but remember the days of suffering from which they had been providentially delivered; that if times of trouble should return, no injustice to those in slavery might rise in judgment against us, but being clear, we might on such occasions address the Almighty with a degree of confidence for his interposition and relief; being particularly careful as to himself, not to countenance slavery by the use of those conveniences of life which are furnished by their labor.

'He was desirous to have his own, and the mind of others, redeemed from the pleasures and immoderate profits of this world, and to fix them on those joys that fade not away; his principal care being after a life of purity, endeavoring to avoid not only the grosser pollutions, but those also which, appearing in a more refined dress, are not sufficiently guarded against by some well-disposed people. In the latter part of his life he was remarkable for the simplicity of his dress, and as much as possible avoided the use of plate, costly furniture, and feasting; thereby endeavoring to become an example of temperance and self-denial, which he believed himself called unto; and was favored with peace therein, although it carried the appearance of great austerity in the view of some. He was very moderate in his charges in the way of business, and in his desires after gain; and though a man of industry, avoided and strove much to lead others out of extreme labor and anxiousness after perishable things, being desirous that the strength of our bodies might not be spent in procuring things unprofitable, and that we might use moderation and kindness to brute animals under our care, to prize the use of them as a great favor, and by no means abuse them; that the gifts of Providence should be thankfully received and applied to the uses they were designed for.

'He several times opened a school at Mount Holly for the instruction of poor Friends' children and others.—His love and care for rising youth was truly great, commending to parents, and those who have the charge of them to choose conscientious and pious tutors; saying, 'It is a lovely sight to behold innocent children,' and that, 'to labor for their help against that which would mar the beauty of their minds, is a debt we owe them." His ministry was sound, very deep and penetrating."'

The document from which the preceding character of Woolman is taken somewhat amplifies the representation of the pure ministry of this true preacher of righteousness. To have indicated its peculiar traits is perhaps sufficient for our limits. It is added that all he taught evinced the sincerest regard for 'truth;' the greatest 'tenderness,' and 'Christian forbearance' towards offenders; and untired perseverance in well-doing. Nor were his services more than his affections confined within narrow bounds. Woolman not only preached in public in New Jersey, and the neighboring provinces, but he extended his travels to Carolina in the South, and to Massachusetts in the North, —every where teaching the principles and practice which his loving and humble soul drew from the word of God. In one place he says that in him the 'promise of the Most High was revived;—"I will gather all nations and tongues and they shall come and see my glory,"' and then he felt that he was called to the blessed work of turning men from the error of their way, and persuading them to accept of the gospel terms of salvation.—'The sufferings of Christ, and his tasting death for every man,' says this good man, 'and the travels, sufferings, and martyrdoms of the apostles, and of the primitive Christians, in laboring for the conversion of the Gentiles, were livingly revived in me; and according to the measure of strength afforded, I labored in tenderness of spirit being deeply affected, amongst them.'

The generous sympathies of Woolman were not limited to his own country. In the twelfth month, (December) 1771, he acquainted the Friends' meeting at Mount Holly, to which he particularly belonged, that 'he found his mind drawn towards a religious visit to Friends in England, particularly in Yorkshire,' and in the beginning of 1772 he received the necessary credentials from his own meeting, and 'ministers and elders' at Philadelphia, to enable him to make his intended visit.

Woolman's passage to England was safely accomplished, and he arrived in London in the month of June. During the short period that he survived, he preached among friends in England, and we are informed that 'his services were acceptable and edifying.' John Woolman died in the city of York, of small-pox, in August 1785, and was interred there in the Friends' burying ground. The last days of his useful, happy, and heavenly life were passed in the house of Thomas Priestman, one of the society of Friends, and in the prospect of death, this faithful believer declared himself to be 'resigned—having no will for life or death.'

The value and beauty of his preaching may easily be proved by what remains of his discourses, which are preserved in the book of his life and travels Johnson said it would be curious to read a book written by a man who had never seen a book. John Woolman's book is not exactly such a one. He had seen one book and studied it intimately, but he knew little of other books,—he scarcely refers to any except some obscure works of his sect, but like Socrates he drew his conclusions from the soul of man—from himself, from the world of his fellow creatures—from their universal feelings, wants, and rights; and then he studied the harmony of God's revealed will with the nature of man, and inferred his duties and habits from the human nature, and the moral attributes of our heavenly Father. At a future time some extracts from his writings will be offered to the readers of this paper, by one who cordially unites with Charles Lamb in love and veneration for 'the early Quakers.' and not less for many in this day, their excellent successors.

R. E.

CHRISTIAN REGISTER.

BOSTON, MARCH 31, 1838.

HARD NAMES FROM HOLY LIPS.

We have often wondered by the authority of what Gospel, or of what Creed, those who call themselves disciples of Jesus, and teachers and models of Christian morality, can justify and excuse themselves in the application of harsh, unmannerly, and unchristianly epithets to other professing Christians, whose views of certain formularies of doctrine differ from their own. Is it possible that they can think, by so doing, to honor the cause of the meek and unreviling Savior, to adorn the profession of Godliness, or to commend themselves to the consciences and good opinion of the generality of men? Is it possible that they can be so blind as not perceive that all unjust and undue severity of denunciation, and acrimony of language, that is aimed at a brother's character, must inevitably recoil upon their own pates? Do they not know that every abusive and slanderous epithet maims the tongue that coins it, and stains the lips that give it utterance? Do they not know that the real venom of the shaft of malice and uncharitableness abides in the conscience of him who hurls it at his neighbor's head? Do they think that the Father of mankind stands in need of *such vile instruments* to build up his kingdom, and *calls* them to employ such unmannerly devices in the sacred office? Do they think that the best foundation of their own church is that which is laid upon the wrecks of others; or that the wine of their own chalice cannot have a sweet relish unless the 'cup of blessings' is refused to their neighbors, or those neighbors are accused of drinking the '*Cup of Devils,*' when they sit around the Table of Jesus? What then shall we say to the subjoined Circular, which was written by Rev. TERTIUS S. CLARK, of Stockbridge, as we understand, for the purpose of aiding a certain *Christian Brother of his* in undermining and ruining the Unitarian Church in Deerfield.

We will only premise, that we received it from a venerable and widely esteemed Clergyman—whose bodily vision is darkened, but in whose mind the celestial light shines—accompanied by the following note.

Deerfield, March 23, 1838.

Dear Sir,—the following Circular Letter of recommendation was received by a gentleman in this town from a friend in Stockbridge. The facts in the case are, that a number of the Unitarian Society in this town have seceded, and are now endeavoring to procure funds to erect a house of worship. We submit the letter to you, being very desirous that it may be published, with such comments as you may think proper. Your obedient servant,

CIRCULAR.

Stockbridge, Feb. 28th, 1838.

To whom it may concern:

Having resided for several years in South Deerfield, I can and do most cheerfully recommend the enterprise, in which Mr Henry Hoyt is engaged, to the patronage and prayers of the friends of the Redeemer.

All, who are familiar with the genius and fruits of Unitarianism, can give it no better name than that of baptized infidelity. It is not the religion to restrain the deep depravity of the heart; much less to create a clean heart and renew a right spirit.

In the ancient town of Deerfield it has had nearly twenty five years to bring its fruits to maturity; the result is that it has closed the doors of every social prayer meeting, destroyed nearly every family altar, frittered away every important doctrine of the Bible, and interposed the feebleast barriers to the progress of intemperance and irreligion.

In this state of things, a few in that place, who had sighed and cried over these abominations, have within two or three years been organized into a society with evangelical principles, and God has signally smiled on their enterprise, and encouraged them to hope that He will speedily turn again the captivity of Zion. But they have no house of worship, no ability among themselves to erect one. Hence the reason of their present appeal to the churches for aid. Shall they appeal in vain? Will not the strong support the weak? They will. The sympathy and pecuniary aid, which have already been given, wherever the enterprise has been presented, render it morally certain, that the requisite sum of money for the purpose of the agency, will soon be collected.

That the great head of the Church will dispose the Christians of this county to succor their feeble brethren in Deerfield, is the earnest prayer of the subscriber.

TERTIUS S. CLARK,
Pastor of the Church in Stockbridge.

BAPTIZED INFIDELITY? May God forgive the blasphemy, as we forgive and pity the uncharitableness of these slanderous words!

I believe in one God, the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ his only begotten Son, the Lord and Redeemer of man. I believe in the renewing, sanctifying, and comforting Spirit. I receive the Holy Bible as the revealed word of God, and the rule of human faith and practice. And I earnestly look for and confidently expect Everlasting Life. This is the creed which the minister of Stockbridge, publicly denounces as Infidelity. We heartily commend him to all the satisfaction which he can obtain from having deliberately and solemnly circulated such a definition of Unbelief (thereby defaming the holy name by which we are called, and confounding what is of God, with what is of Beelzebub) to say nothing of the pleasant reflection of having wounded to the quick, the minds of many excellent men in his vicinity, and cast an ignominious stigma upon many thousand of the most exemplary and holy men, women, and children in our Commonwealth.

A STAR IN THE EAST.

The town of Houlton (Me.) is situated partly on the disputed territory. About thirty years ago, a respectable inhabitant of New Salem, by the name of Houlton, removed to that distant spot and pitched his tabernacle in the wilderness. Since that period the place has been continually increasing, mostly by emigration from New Salem, until it now numbers from 400 to 500 inhabitants.

The majority of the people, and the most respectable, are Unitarians. They have lately built a very neat and substantial House of worship, which is the only Church (in the State) within 50 or 60 miles.

Mr Harding, the Pastor of the Church in New Salem, has recently visited Houlton, for the purpose of dedicating the new Meeting House. He preached for 8 Sundays to a congregation of about 200 attentive hearers. The number of Communicants is 30. He admitted 5 to the Church, and baptized 17 children.

We most cordially sympathize with this devoted band of our Brethren in the wilderness; and congratulate them upon the erection of their Church and their happy prospects. We hope they will soon have a faithful and able minister to break to them the Bread of Life.

The following account of the Dedication has been communicated.

DEDICATION AT HOULTON, ME.

On Wednesday, the 31st of January, the new Unitarian Church recently built by the people of Houlton, (Me.) was dedicated to the service of God.

Rev. Mr Fleming, of Richmond, Province of New Brunswick, of the Presbyterian denomination, offered the introductory prayer and read judicious selections from the Holy Scriptures; and, at the close of the services, made a very appropriate address to the audience on the occasion so deeply interesting and new in that part of the country.

Rev. Mr Harding, of New Salem (Mass.) of the Unitarian denomination, offered the dedicatory prayer, and preached from Leviticus xix. chap. 30th verse. 'Ye shall keep my Sabbaths, and reverence my sanctuary.' The leading object of the discourse was to point out the design of religious institutions, and illustrate their beneficial effects upon the morals of the community, and their tendency to promote the present and future happiness of man.

The singing was very suitable to the occasion, and performed with much animation and good taste.

All the services were appropriate and highly

interesting, as evinced by the undivided attention of a numerous audience.

This Church is the first erected in that part of our country within the distance of fifty or sixty miles. It is a neat and well finished edifice, built in the modern style, and is a beautiful monument of the liberality and devotion of the people of Houlton. The town is new, and the inhabitants neither numerous nor wealthy. They hope they shall be able to maintain religious ordinances an increasing portion of each year; and their past exertions and devotion for the great cause of truth give good ground for such a hope.

Their cheerful sacrifices, to build a house for the worship of God, are worthy of high commendation, and entitle them to the generous sympathy of liberal Christians in the more favored parts of our land.

HISTORY FOR SCHOOLS.

Almost all our schools assume to give the young some knowledge of the history of man—some information of bygone ages. It is a most important part of Christian education that this should be done in a Christian manner. Nothing so impressively teaches the principles of virtue as the actions of men and their genuine consequences. The doctrine of right and wrong with their recompense of reward, which is properly the law of retribution and the course of Providence, is made best to appear from the records of experience. Children have no power to comprehend profound deductions of moral consequence from moral causes, but they can be shown that 'good will to men, and peace on earth,' are the law of God, and that this law has been continually broken by great ones of the earth, and that men have been dreadfully punished for ambition and violence; and also through the good Providence of God that good has come of evil. They can be shown that there is 'a soul of goodness in things evil,' and that they in their day and generation will be called upon, and may be able, to advance the cause of truth and righteousness. They can be shown what society is, and what is meant by its progress, and how they may do their part in forwarding the divine purpose in the advancement of the human race. With such design the histories which form part of the School Library were written. The SEQUEL TO POPULAR LESSONS was prepared as a *first book of history* of this character. The GRECIAN HISTORY, and ENGLISH HISTORY, and the Tales from AMERICAN HISTORY, carry out to some extent the same plan. Wherever these books are at all known their rational and moral use is duly appreciated. It is hoped that at the present season, when our schools are furnished with new books, these historical works for the use of the young will not be overlooked, and that they will be appropriated, after the intention of the writer, to the use of our schools.

MR PATTERSON'S PAMPHLET.

We again allude to this book, at present, merely to copy the account which it gives of the formation and principles of the EVANGELICAL MISSIONARY SOCIETY, in order to satisfy several of our Correspondents who, not having seen the Pamphlet, were led into a trifling misapprehension regarding the real meaning of the author, by reason of the brief account which we were compelled to give of what he said of this Society.

THE EVANGELICAL MISSIONARY SOCIETY.

This was the earliest association for spreading the Gospel conducted by American Unitarians. It was organized thirty years since, Nov. 4, 1807. But among the first Trustees of this Society we find names which show that some at that time who differed from Unitarians in doctrine, were yet willing to unite with them in supporting a society, whose catholic object was 'to provide the destitute inhabitants of our own country with the means of Christian instruction and moral improvement;' 'and to be instrumental in erecting regular Churches and establishing Evangelical ministers in succession among people, who, without their assistance, must long have been destitute of these blessings.' The Society was originally limited to the counties of Worcester and Middlesex, in Massachusetts. It has endeavored to accomplish the object by employing Missionaries and Schoolmasters, and distributing books and tracts. It has always displayed a most charitable spirit towards all classes of Christians. In the written instructions given to each of its Missionaries, they are charged 'to preach the word of truth with all diligence and seriousness to those who are most destitute of religious instruction and most ready to accept their services, and also to administer all Gospel ordinances to the proper subjects;' 'to cultivate a friendly intercourse with all regularly settled ministers, cautiously avoiding any interference with their labors by accepting the invitation of any disaffected members of their parishes to preach day or evening lectures, and likewise to avoid speaking disrespectfully of any other Missionaries or Missionary Societies;' 'not unnecessarily to enter into dispute with other denominations, but to commend themselves to every man's conscience in the sight of God by manifestation of the truth.' The spirit of this Society is seen in the two following articles of its revised constitution, adopted in 1818, when some changes were made which will be spoken of hereafter.

1. 'This Society resolve that no persons shall be employed as Missionaries but such as are sound in the 'faith once delivered to the saints,' approved for their knowledge, prudence, and piety, animated with Christian zeal, diligent in their proper calling, and ready to 'endure hardness, as good soldiers of Jesus Christ.'

2. 'As the design of the Society is to aid similar societies in disseminating the knowledge of the only living and true God and of Jesus Christ whom he hath sent, whom to know is life eternal, so it will ever be ready to encourage and unite with them in measures for this important purpose, and to form the closest connection with them.'

It may be proper to add that since the materials for the Pamphlet were collected, a larger sum has been appropriated to 'Mr Huntington's Mission' than that stated in Mr P's summary, as having been contributed by the Plymouth, Duxbury, and Kingston Missionary Association.

The pamphlet is very seasonable, and will, without doubt, be instrumental in deepening that interest in missionary operations which is already awakened amongst Unitarians.

We have had our *day of small things* in this respect; and the signs of a brighter and nobler era soon to come, are fast multiplying in our horizon.

It gives us pleasure to state that Mr James Thurston has received a call from the Unitarian Society in Windsor Vt.

FAST DAY.

It has seemed good to the Chief Magistrate of this Commonwealth again to appoint *a day of fasting, humiliation and prayer.* Heaven knows that we have, both as a people and as individuals, reasons enough for humiliation and prayer! and since a day has been expressly set apart to remind us of these duties, it is to be hoped that every Christian, and especially every Preacher of righteousness will exert himself to the utmost to sanctify the day, and render it fruitful of holy influences. So long as this ancient custom is continued by the advice and consent of our Rulers, we will, out of respect to them, as well as for the sake of God's glory, and man's sanctification, honor and hallow it.

We are gratified to learn that the Rev. Mr Emmons, late of Nashua, has received an invitation from the Unitarian Society in Meadville, Penn. to become their Pastor.

KNICKERBOCKER, LETTERS FROM ROME.

We had not room last week to express the gratification which we felt in reading the March No. of the Knickerbocker. This Magazine is rapidly growing in merit and popularity. It is, and will be an honor to American periodical literature.

Rev. Wm. Ware has in this number commenced the publication of a new series of epistles entitled, '*Letters from Rome,*' which promise to rival the fame of his celebrated '*Letters from Palmyra.*'

The Magazine is for sale by Otis, Broaders, & Co., and Weeks, Jordan & Co.

Blackwood for January is for sale at the bookstore of Weeks, Jordan & Co.

Parley's Magazine.—This popular periodical fully sustains its high and well deserved reputation. It is published by Joseph H. Francis, 128 Washington st.

A communication from A. B. is necessarily omitted.

FOR THE REGISTER AND OBSERVER.

ON THE DEATH OF MISS THOMASINE P. PARROTT.

'Mourn not for her—she hath gone in the morning
Of life with the angels of Heaven to dwell;
Whose beauty and wisdom the spirit adorning,
Are purer, and brighter than accents can tell.'

—

Hast thou departed with thine earnest eye,
Oh, thou of many gifts! has the sweet flow
Of thy young life which promised many days,
Thus early lost its course! How could we dream
That one who gave to earth a brighter hue,
And breathed o'er common things a sweeter tone,
Should thus bow down the youthful head, and *die!*
Thou loved of many hearts! thus to leave all
The bright, rich dreams by which thy soul was led,
And pass to the deep slumbering of that land,—
The spirit land, the land of dreams! For *this*
The human heart loves, watches, trembles, prays
Above the couch of infancy, and throws
Its deep, wild, passionate idolatry
On that which one short hour, perhaps, may change
To dust! For this the mother's watchful eye
Looks through long years of anxious hope, and marks
Each beauty stealing o'er her child's young frame;
Watches each ray of intellect that beams
From the unsullied depths of its pure mind,
And wakes in the calm watches of the night
To weep and pray, while every still hour bears
On its swift wing some new-born hope to cheer
A mother's fervent love. She dimly sees
Beyond the present hour. The cheek may fade,
The eye grow dim, the lip may lose its glow,
But the fond mother hopes against all hope,
And shrinks not till the fatal truth is seen
In the closed eye-lid. Oh, for human love
To look upon its idols *thus*—to mark
The once bright flashing eye thus dimmed, the heart
Forever still and pulseless, and to feel
That though through fiery trials we shall go
To them, they ne'er again can come to us!

Death! it is awful, even when the *old*
Are called by its stern ministry, from earth:
And they who once have shed their bitter tears
May feel their hopes are scattered like the seeds
By the wild storm-winds sown, only to bloom
In a far distant sphere.—But they who wept
Above *thy* grave, young star-eyed one! may well
Marvel that thou shouldst thus be snatched away
From the green earth, and the bright, laughing sky,
And the clear music of the silver streams
Thy young heart loved so well.

Thine was indeed
No common mind, and every thing which spoke
The voice of Nature breathed into thy soul
A language deep and eloquent. But hush
These vain repinings. Thou hast found the spring
Where living waters flow, and where the pure
And holy find a bright, eternal home,
Even around the throne of Love, thy God
Hath purified thy spirit's eager thirst,
And won thee to Himself! S. A. N.

SCRAPS.

Falling Stones.—An account has been received from Brazil of the appearance of a meteor of extraordinary brightness, and as large as the balloons used by aeronauts. It was seenfor more than 60 leagues in the province of Ceara, and over the village of Macro, at the entrance of the Rio Assu: it burst with a noise like thunder, and an immense quantity of stones fell from it, in a line extending more than ten leagues. The largest portion fell at the entrance of dwellings, and buried themselves several feet in the sand. No human life was lost, but many oxen were killed, and others severely hurt. The weight of those taken out of the sand varied from 1 to 80 pounds.

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The number of students in the University of Berlin, for 1837, was 1585.

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The Queen's Husband.—The following is the description of her Majesty's husband (that is to be,) given by Zadkiel, the astrological prophetic almanac maker:—'Her Majesty's husband will be described by Mars in Aries, that planet being nearest to the sun. I described him in my first account of his nativity, as 'a person of well-composed body, tall, brown hair, good complexion,' etc., to which I add, that he will be 'well set, large boned, hair rather curling or crisping, large whiskers, complexion ruddy and smooth;' he will be 'confident, choleric, and proud—bold and undaunted—fond of war,' and rather extravagant. His personal appearance will not be unlike that of Lord King.'

—

Curious Coincidence.—The Royal Exchange was opened by a maiden Queen; a maiden Queen was on the throne at its destruction, and in all human probability will open the new building. The Royal Exchange has been celebrated for nearly a century and a half for the excellence of its chimes, which changed every three hours; and it is singular enough that the last chime but one was 'God save the King;' the last was 'There's nae luck about the house;' had the chimes been unscathed by the fire the next tune would have been 'See the conquering hero comes.'

[From the Daily Advertiser.]

HON. NATHANIEL BOWDITCH, LL.D. F.R.S.

At a special meeting of the American Academy of Arts and Sciences, called on the 20th inst. to take due notice of the decease of Dr Bowditch, President of the Academy, the following remarks were made by Governor Everett, in introducing certain resolutions, appropriate to the occasion, which were unanimously adopted by the Academy:—

I rise with diffidence, Mr Chairman, in the presence of gentlemen older than myself, and entitled on this, as on other grounds, to take precedence of me. But I rise from that impulse of feeling, to which you have alluded; an impulse which strongly prompts me to give utterance to those emotions which, in common with every member of the Academy, I experience on this occasion. It is no ordinary occasion. A mind of the highest order,—an intellect gifted as are but few of the human race in the long line of time,—a character of sterling purity, has passed away from among us. That chair, which he occupied and adorned, will be filled by him no longer. Our peculiar relations to the departed, as members of a scientific association, of which he had so long been the chief ornament, as well as the official head, call upon us to give the first utterance to those feelings, which the tidings or his loss will awaken in the bosoms of all who knew him, personally or by reputation, in this country and Europe.

In rising to address you, however, nothing can be farther from my purpose, than to attempt a studied Eulogium of the character of our lamented President. That task must be approached with an ability, to which I can lay no claim; and, on the part of the highest ability, it must be approached with a profound reflection and study, which belong not to these first moments of bereavement.

This, however, I think I may say without impropriety, that I do not fear being charged with exaggeration, in pronouncing Dr Bowditch, as a mathematician and an astronomer, without a superior among those whom he has left behind him in his own country, perhaps without a superior, in his peculiar departments, in the world. Not to dwell on his former published works in support of this estimate of his character,—his communications to the volumes of the Academy's Memoirs, and his Practical Navigator, (a work embodying, in a modest and unpretending form, the results of profound researches, and of methods of procedure original in him,) his translation and commentary on the *Mecanique Celeste* of La Place, will be considered, in after times, as placing his name in the same class with the illustrious author of that work, the perfecter of the Newtonian Philosophy.

I know not whether the fame of Dr Bowditch can be enhanced, by stating that he reached this extraordinary scientific eminence, without the advantages of education; without an instructor. Sir, he had the best instructor; he was self-taught. The best, of course, I mean, for a mind like his. The advantages of early education, inestimable as they are to the majority of men, are of little moment compared with the iore reaching sagacity;—the irresistible struggle toward truth;—the intuitive perceptions of a mind like that of our departed President. I will not deny that some advantages of education are necessary to help even such a mind over the first difficulties of scientific acquisition; (and most assuredly his advantages were of the slenderest kind;) but once helped over these difficulties, an intellect like his mounts upward toward the highest heaven of reflection and discovery, with a keenness of vision and a vigor of wing, which the aid of other intellects or the want of such aid, can do little to assist or to retard.

But it is not my purpose, sir, with sounding phrases, to attempt to set forth his praise. Such an effort would be singularly out of keeping with his character, which was marked far more by utility than display. No small part of the labor of his scientific life was bestowed by him on the preparation of a manual for the navigator. What ocean so wide,—what coast or island so remote or inaccessible, that is not more boldly crossed and more safely approached, in consequence of the stores of science locked up in the tables of that volume:—but how unpretending its form!

In the midst of the profoundest researches of science, he was eminently endowed with aptitude for the management of affairs and the active duties of life. You, Mr Chairman, and the honorable friend at my side, (Mr Justice Story) can amply attest the truth of this remark. For several years you have been associated with him, as a most active and efficient member of the Corporation of the University. The building in which we are assembled has for years been the witness of the assiduity with which he devoted himself to duties, to which, in the outset, few but himself were equal;—which required a mind like his, but which to such a mind could have presented little of science, but the exhausting drudgery of its mechanical processes.

For many years he has been crowned with that pure fame, which is the best earthly reward of meritorious effort. He stood at the head of the men of science of his own country; and was enrolled as the associate of the most distinguished literary societies of Europe. How meekly he bore these honors we are all the witnesses. They in no degree corrupted the severe simplicity of his character. He wore them with that unconscious ease, which is the test of true worth.

His moral and personal qualities formed the proper complement of his public and scientific character. Unaffected plainness of manners stamped him, with its authentic seal, the real great man. The virtues and charities of domestic life, softening and shading down the energy of his intellect, while they derived from it their own consistency and force, united to form of his character an object of equal affection, admiration and reverence.

To such a life, career and fame, one thing only was wanting—the death of the Christian philosopher. It seems scarcely possible to conceive of the close of a life more in harmony with the character displayed in its progress, or better calculated to put his principles to the test. Nothing but such a death could add lustre to such a life.

For a month, at least, before his departure, he was steadily sinking under the advances of a painful and mortal disease. He was called for days and weeks to behold the king of terrors face to face,—to see his fatal dart upraised to strike him,—but he beheld the dreadful spectacle unmoved. Not a murmur nor a sigh escaped him. As far as physical weakness would permit, he continued his official duties, and even his scientific studies, without a word or a look, which evinced surprise or dismay. Never has it been my fortune to witness a brighter display of Christian patience, resignation and fortitude. About ten days before his death, I enjoyed the privilege of an interview with him of considerable duration. The memory of this interview will never be effaced from my mind. I saw one of the brightest intellects that ever adorned humanity, sinking without a cloud, like the glorious luminary, whose laws and influences it had been accustomed to explore. He was sitting in his library,—the field of his labors and his fame. As I took my seat by his side, he said, 'You see me near my journey's end. It would be pleasant to me to stay longer. I have enjoyed life, I have enjoyed my friends; but I am prepared to go. I have made all my arrangements for my departure: and now wait for my summons.'

Having thus spoken of himself with a composure which must be learned, not in the schools of human science, but in that of Christian Hope, with greater composure than I was able then or am able now to command, he minutely described the nature of his disease. He then spoke in an animated strain, on subjects of interest and importance,—on his great work, of which he had that morning corrected part of a proof-sheet,—on the general course of his life, and on several important topics of public concern. Among other subjects, I cannot deny myself the melancholy gratification of stating, that he spoke in terms of the warmest approbation of an act of painful official duty, which, by the advice of the Executive Council of the Commonwealth, I had recently been called to perform. He deemed it to be imperatively required for the vindication of the violated majesty of the law, and for the protection of the Public Order and Peace. He assured me it was an act, which my conscience would approve to the latest hour of my life. Evidently drawing near the close of his own;—in a condition in which the prejudices and passions of the day were less likely than ever to cloud his pure and lofty judgment; I own that I could receive this testimony of approbation from that voice of wisdom, which I was to hear no more on earth, with emotion of sorrowful satisfaction, mingled with reverence and awe.

But I crave your indulgence, Mr Chairman, for the length to which my remarks have extended. I rose not to express any feelings personal to myself, but to give utterance to those which I share with every member of the Academy. Allow me, in taking my seat, to send to the Chair the draft of certain resolutions appropriate to the occasion, which I submit to the disposal of the Academy.

RESOLUTIONS.

Whereas it has pleased Divine Providence to remove from this life Nathaniel Bowditch, President of the American Academy of Arts and Sciences, the Fellows of the Academy, at a special meeting called for the purpose of taking due notice of this melancholy event, unanimously adopt the following resolutions, expressive of their feelings on this sorrowful occasion:—

Resolved, That the Fellows of the American Academy of Arts and Sciences entertain the liveliest sense of the exalted talents and extraordinary attainments of their late President, who stood pre-eminent among the men of science of the United States, and who, by universal consent, has long been regarded as one of the most distinguished mathematicians and astronomers of the age; that we consider his reputation as one of the most precious treasures of our common country;—that we deeply deplore his loss in the fullness of his intellectual power; and that we esteem it our sacred duty to cherish his memory.

Resolved, That in addition to the loss which they have sustained as members of this scientific body in being deprived of their distinguished associate and head, whose name has for many years conferred honor on their institution, and whose communications are among the most valuable contents of the volumes of the Academy's Memoirs, the Fellows of the Academy, as members of the community, lament the loss of a friend and fellow-citizen, whose services were of the highest value in the active walks of life;—whose entire influence was given to the cause of good principles;—whose life was a uniform exhibition of the loftiest virtues;—and who, with a firmness and energy which nothing could shake or subdue, devoted himself to the most arduous and important duties, and made the profoundest researches of Science subservient to the practical business of life.

Resolved, That the Fellows of the Academy deeply sympathize with the family of their late President, in the loss of a faithful, affectionate, and revered parent, and that the officers of the Academy be requested to address to them a letter of respectful condolence.

Resolved, That the officers of the Academy be a committee to procure a bust in Marble of the late President, to be placed in the hall of the Academy, and to adopt and carry into execution such other measures as they may deem expedient, in honor of the Memory of one, who among living men of science has left few equals.

Resolved, That an attested copy of these resolutions be transmitted by the Corresponding Secretary to the family of the deceased, and to the various learned Societies in Europe and America of which he was a member, and that they be furnished for publication in the papers of the city.

A true copy of record.—Attest,
DANIEL TREADWELL,
Recording Secretary.

Boston, March 21, 1838.

CONGRESS.

Nothing was done in either house on Saturday. The Hon. Geo. M. Keim, elected in the place of Mr Muhlenberg, appeared, was qualified, and took his seat. The houses both adjourned to attend the funeral of Mr Carter.

On Monday 19th, in the Senate, Mr Benton continued his speech in favor of the sub treasury bill.

In the House, the whole day was occupied under the rule devoting Mondays to that purpose, in the presentation of resolutions and memorials. The quarter part of them related to private business merely. Nothing was offered of any general interest.

In the Senate, on Tuesday, Mr Southard addressed the Senate, against the Sub-Treasury bill.

In the House, the Civil and Diplomatic appropriation bill was debated.

In the Senate on Wednesday, petitions were presented on the subject of Duelling, Abolition, and Texas. The Sub-treasury bill was again taken up, and Mr Southard concluded his speech in opposition to it. The question was then taken on Mr Rives's amendment, which was negatived by a vote of 30 to 22.

In the House of Representatives, several resolutions were adopted, among which were one calling for the correspondence with the government of Mexico; one for an inquiry respecting the capture of certain Seminole Indians by Gen. Jesup, under a flag of truce. The General Appropriation bill was then resumed in committee of the whole, and debated until five o'clock, when the committee rose, and the House adjourned.

In the Senate on Thursday, several petitions were presented—among them, one by Mr Davis for the suppression of duelling.

The Senate then resumed the consideration of the Sub-treasury bill. Mr Calhoun spoke more than two hours in reply to Mr Webster. Mr Webster spoke an hour and a half in rejoinder. Mr Calhoun spoke a short time, chiefly in explanation of some of the acts and opinions of his public life. Mr Clay, in reply to an insinuation by Mr Calhoun, of concert between him and Mr Webster, in relation to Mr Calhoun, denied that there was any ground whatever for such a charge. There had been neither counsel nor concert between them on the subject.

The National Intelligencer remarks upon this debate as follows:—

The debate among the great men of the Senate still continues, and continues to be distinguished by passages of arms of unexcelled skill and ability. Yesterday, Mr Calhoun and Mr Webster encountered, and held a large audience rapt in admiring attention to the conflict for several hours.

In the House of Representatives, several reports of committees were presented, chiefly on private claims. The general appropriation bill was further discussed in committee of the whole, without bringing the debate to a close.

In the Senate, on Friday, the Sub-Treasury bill was again taken into discussion, and Mr Wall spoke five hours in support of it, and in vindication of his course in opposition to the expressed sentiments of the Legislature of New Jersey.

In the House of Representatives, a large number of reports of committees were presented. Among them was a report from the committee of Ways and Means, by Mr Cambreleng, with a bill authorizing the issue of $10,000,000 in Treasury notes, in denominations not less than $100.

Mr Sergeant presented a report expressing the views of the minority of the committee of Ways and Means on the Sub-Treasury bill, which was referred to the committee of the whole, and it was ordered that 10,000 extra copies of this and the majority report be printed.

Several other reports were presented.

The general appropriation bill was again taken up.

In the Senate, on Saturday, Mr Southard of New Jersey spoke against the Sub-Treasury bill. He was followed by Judge White, on the same subject.

On motion of Mr Cuthbert, the 22d section of the bill was stricken out by a vote of 42 to 9. The Senate was afterwards addressed at some length on the bill, by Messrs Tipton, Rives, Sevier, Webster and others. Mr Webster moved to fill up the vacancy of the 23d section, by inserting a section providing that no distinction shall hereafter be made between the different branches of the revenue, as to the funds or the medium of payment in which the debts or dues accruing to the government shall be paid or discharged.

This amendment was finally adopted, and the bill passed in this shape, by a vote of 27 to 25. Mr Calhoun voted against the bill.

The correspondent of the Boston Courier says, 'as the bill now stands, the Government is required to receive the notes of specie-paying banks, in discharge of debts due it, and in payment for sales of public lands. By an amendment proposed by Mr Webster, and adopted by a vote of 37 ayes to 14 nays, the discretionary power vested in the President, by the act of 1816, in relation to the reception of bank notes of specie-paying and solvent institutions, has been taken away, thus making the issues of all specie-paying banks receivable for the public dues.

MASSACHUSETTS LEGISLATURE.

In Senate, on Thursday, March 22d, the consideration of the resolution respecting specie payments was resumed, and it was finally passed as follows, viz:

Resolved, That the suspension of specie payments by the banks of this Commonwealth, in May last, was, under the circumstances, necessary, expedient, and for the interest of the people. Sent down for concurrence.

In the House, Resolves reported:—Relative to qualifying teachers of common schools, which were ordered to a second reading to morrow, and to be printed.

The bill to extend the time for the completion of Fall River Millroad, Railroad and Ferry, passed to be enacted.

The House proceeded to the order of the day, and resumed the consideration of the order concerning the forfeiture of bank charters and alterations of the bank law, and the question being taken thereon, 193 members answered in the affirmative, and 218 in the negative, and so the said bill was rejected.

On Friday, March 23d, no business of importance was presented in the Senate to-day.

A communication was received from the Secretary of the State, stating that 3000 copies of the 1st report on the agricultural concerns of the State, had been printed and were ready for delivery, agreeably to an order of both Houses.

Mr Adams of Essex, from the committee on agriculture, to whom was refered the communication from the Secretary on that subject this morning, submitted a joint order that five copies of the report be distributed to each of the Counsellors, Senators and Representatives of the Commonwealth.

In the House, a report from the Senate, on the subject of the suit between the States of Rhode Island and Massachusetts, was re-committed with instructions to consider and report whether this Commonwealth shall continue its appearance and defence of said suit in the Supreme Court of the U. States.

The House proceeded to the orders of the day, and resumed the consideration of the resolves against the sub-treasury bill.

In the Senate, Saturday March 24th, Bills passed to be engrossed—Concerning the Fishing Insurance Co at Provincetown; to annex part of No Town to Westminster; to incorporate the 1st Religious Society in Danvers; to incorporate the Trustees of the Methodist Religious Society in Boston—the two latter in concurrence.

The use of the Senate Chamber was granted for a meeting of the Board of Overseers of Harvard College on Thursday next at half past twelve o'clock.

Monday next was assigned for the choice of a preacher of the next Election Sermon.

In the House of Representatives, Saturday March 24th, the House resumed the consideration of the bill to aid the construction of the Eastern Railroad, and the question being taken thereon, the House refused to pass the same to a third reading—84 to 157. Mr Park of Boston, then moved a reconsideration of the said vote, which motion was laid on the table.

Mr Livermore of Cambridge, was appointed to take the place of Mr Buckingham of Cambridge, on the Committee concerning the prorogation of the General Court, during the absence of the latter.

In the Senate, on Monday, sundry petitions were presented.

A bill concerning Insurance Companies was reported, and passed to a second reading.

The bill to unite the Nashua and Lowell Rail Road Corporation passed to be engrossed.

The Rev. Mark Hopkins, D. D., President of Williams College, was chosen on the part of the Senate to preach the next Election sermon.

In the House, after the presentment of petitions, the House proceeded to the orders of the day, and resumed the consideration of the Resolves relative to the sub-treasury bill, and resolved itself into a Committee of the whole for that purpose.

AFTERNOON.—No business of importance was transacted. The House, in Committee of the Whole, was occupied until a late hour in the evening, in discussing the Resolves relating to the sub-treasury bill.

In the Senate on Tuesday, the following bills were passed to be engrossed:—To incorporate the Sandwich Buzzard's Bay Company; to incorporate the Abington Mining Company; to incorporate the New Bedford Hadyn Society, (as amended;) to alter the location of part of the 8th Massachusetts Turnpike Corporation; to incorporate the New England Academy; to incorporate the Franklin Academy; concerning Police Courts, &c.

Bills passed to be enacted—To incorporate the First Religious Society in Danvers; to incorporate the Associate Trustees of the Methodist Religious Society in Boston; in addition to an act to incorporate the Bradford Mutual Fire Insurance Company.

The bill concerning mortgages of personal property was read a second time, and recommitted to the Committee on the Judiciary, with instructions to inquire into the expediency of providing that no mortgage of personal property hereafter to be made, shall be valid against any other person than the parties thereto, unless possession of the mortgaged property be delivered to and retained by the mortgagee.

INTELLIGENCE.

Western Railroad.—We learn from the Pittsfield Sun that it is the intention of the Directors of the Western Railroad to have the portion of the road between Pittsfield and the New York line under contract for grading before the end of April next.

The same paper states that it is the expectation of the Hudson and Berkshire Railroad company to open that road for use on or about the 4th of July next.

Hayti.—An obliging correspondent has furnished us with an account of the adjustment lately made, between the French Agents who lately accompanied the squadron to Hayti, and President Boyer, of differences between the two countries, translated from the Port au Prince Union, together with a copy of the new treaty entered into for that purpose. By this treaty, the Republic engages to pay the balance of the indemnity due to France, in instalments of one and a half to three millions of francs annually, for thirty years, increasing at the expiration of each five years, and a mounting in all to sixty millions. The King of France acknowledges the Republic of Hayti to be a free, sovereign and independent state. It is stipulated that a treaty of commerce shall be entered into, and in the mean time that the trade between the two countries shall be placed in each, on the footing on which the trade of the same is placed with the most favored nations.—*Dai. Adv.*

Great Fire at Cincinnati—On the 7th inst. a fire broke out in the smoke house, attached to to the large pork house of Messrs. Schooley & Reeder, situated on Sycamore street, near the canal. The adjoining house, occupied by Hartshorn & Child, was also totally destroyed. The loss in pork, lard, bacon, &c. is estimated at rising $100,000, besides the buildings and other property. The fire was still raging when the Cincinnati Gazette of the 8th inst. went to press.—*N. Y. Com. Adv.*

At the whig Congressional Convention lately held at Wiscasset, to nominate a successor to the late Mr Cilley, Mr Magoun of Bath presented the following resolutions, which were unanimously adopted:—

Resolved,—That we deeply regret the cause unprecedented in New-England, and discreditable to the whole country, which occasioned the vacancy the people of this District are called upon to fill.

Resolved,—That the practice of duelling is a relic of barbarism, abhorrent to the feelings of humanity, in violation of all laws, both human and divine, and inflicts a deep moral stain on the community, and that, to human apprehension, years of repentance would hardly counteract its injurious influence or wash away the criminality of any and all engaged in such murderous business, whether as principals or abettors.

Therefore, Resolved,—That it will become the duty of our Representative in Congress to use all honorable efforts to suppress the practice by the most effectual measures.

Gamblers in Indiana.—Regular Gamblers, or those passing through any town with gamblig apparatus, are by a late law to be sent to the penitentiary, from one to five years.

The new steamer Nova Scotia, commanded by Capt. Reed, late of the Royal Tar, was to commence plying on the Bay of Fundy, on the 12th inst. with the intention of running from St. John's to Annapolis or Eastport as the case may be, and returning the same day.

Steamboat from England.—The steam ship Sirius, of 700 tons and 320 horse power, Lieut. Richard Roberts, R. N. Commander, is advertised to leave London on the 28th inst. and Cork on the 2d of April, for New York. She is expected to make the passage in fifteen days. She is six months old, and has proved herself a superior and swift vessel. She is chartered by the British and American Steam Navigation Company of London, to anticipate the completion of the steam ship Royal Victoria, which is now building. The fare for cabin passengers is $140, and for the second cabin $80.

SUNDAY SCHOOL SOCIETY.

A quarterly meeting of the Sunday School Society will be held at Amory Hall, corner of Washington and West Street, on Sunday evening (April 8th) at half past seven o'clock. Reports and addresses are expected. Those who feel an interest in the objects of the association are respectfully invited to attend.

ARTEMAS CARTER, *Recording Sec'ry.*
March 29th, 1838.

TO THE MEMBERS OF THE CONVENTION OF CONGREGATIONAL MINISTERS.

THE Committee of the Congregational Charitable Society to relieve the families of deceased clergymen, appointed to nominate its beneficiaries, request information from ministers and others, on this subject. The age, the amount of property and of income, the number of children dependent on the mother, their sex and age, the ability of the widow to help herself, and the help she receives from others, are subjects, on which the Committee require precise information. This information must be communicated to Professor Palfrey, of Cambridge, on, or before, Saturday 19 May next, or to

JOHN PIERCE, of Brookline,
Chairman of the Committee.

MARRIAGES.

In this city, by Rev. Mr Ripley, Mr Ashael H. Harrington to Miss Maria C. Gilman.

In Baltimore, 22d inst. Capt. Sam'l. W. Downing, of U. S. Navy, to Miss Eliza H, daughter of Hon. John C. Clark, member of Congress from N. York.

DEATHS.

In this city, James, son of Mr James Goddard, 20

Mr George W. Robinson, 68.

On Tuesday, suddenly of apoplexy, Moses Wheeler, Esq. 67.

In Charlestown, Mrs Caroline P. wife of Henry M Stearns, 25.

In Tremont, Ill. Jan. 31, Henry Storrs, M. D., formerly of Newton, Mass., 31.

TO EMIGRANTS TO THE WEST.

WANTED, to go to Indiana, fifty young men to chop wood for Steam Boats, to cut and haul Logs for sawing, and occasionally to lend a hand at farming operations, as the land gets cleared up. The situation is perfectly healthy. To steady, temperate and industrious young men, (and no others need apply) sixteen dollars a month, and their board, will be paid. To those who prefer to cut wood for Steam Boats exclusively, 75 cents a cord will be paid; the wood to be corded up where cut, but in this case the men will pay for their own board; and in either case will pay their own expenses out, which will be about forty dollars. To any who may wish to purchase farms at this place, than which a better location does not offer in the western country, the land will be sold at a low price, and payment taken in the above work.--Apply at this office. 4t m 31

NEW Volume Franklin's Works. The works of Franklin, with a life and notes by Jared Sparks, Vol. 6, containing letters and papers on Philosophical subjects. Just published and for sale by JAMES MUNROE & CO. 134 Washington st m 31

MEMOIR of the Life and Writings of Rev. Dr JONATHAN MAYHEW, sometime Pastor of the West Church in Boston, with notices of other eminent Theologians and Scholars, of the middle of last century in New England; By ALDEN BRADFORD—1 Vol. 450 pages—is in press, and will be published in three weeks. Subscription paper at the book store of C. C. LITTLE & CO., who are the publishers of the work. m 17

MAGAZINES—The January numbers, commencing volumes, of the following Reprints of English Monthlies, are this day published, viz: Blackwood's Magazine, the Metropolitan Magazine, and Bentley's Miscellany, (being the first number of the fac simile American edition,) edited by 'Boz,' and illustrated by Cruikshank. WEEKS, JORDAN & CO. 121 Washington st. m 31

DIARY of the Times of George the Fourth. Interspersed with original Letters from the late Queen Caroline, and from various other distinguished persons—2 vols. Just received by WEEKS, JORDAN & CO. 131 Washington st. m 31

NEW BOOKS.

DIARY illustrative of the times of George the Fourth, interspersed with original Letters from the late Queen Caroline, and from various other distinguished persons—2 vols.

WALSINGHAM, the Gamester: by Capt. Chamier—2 vols.

GIRL'S READING BOOK, in prose and poetry: by Mrs Sigourney.

CELESTIAL SCENERY: or the Wonders of the Planetary System displayed. by T. Dick. For sale at TICKNOR'S, corner of Washington and School streets. m 31

NEW VOLUME OF FRANKLIN'S WORKS.—The Works of Benjamin Franklin: with a Life and Notes. By Jared Sparks.—Vol. 6—containing Letters and Papers on Philosophical Subjects. Just published and for sale at TICKNOR'S. m 31

MISS MARTINEAU'S NEW WORK.—Retrospect of Western Travel: by Harriet Martineau. 3 vols. English edition. This day received at TICKNOR'S. m 31

MISS MARTINEAU.

RETROSPECT of Western Travel, by Harriet Martineau, author of 'Society in America, Illustrations of Political Economy,' &c &c—two vols 12 mo. Received and for sale by JAMES MUNROE & CO., 134 Washington st. march 31

LAMARTINE. A pilgrimage to the Holy Land, comprising recollections, sketches and reflections, made during a tour in the East, in 1832-3; by Alphonse de Lamartine; fourth American edition. Just received at the Boston Bookstore, 134 Washington st. by JAMES MUNROE & CO. m 31

DE Lamartine's Pilgrimage to the Holy Land. New edition, complete in 1 vol. Just received by WEEKS, JORDAN & CO 121 Washington st. m 30

BENTLEY'S Miscellany. No. 1. Edited by Boz. Illustrated by Cruikshanks. Being an exact copy of the English. $5,00 per annum, 50 cents per No.—Filled with a variety of light reading in Pickwick style. WEEKS, JORDAN & CO. 121 Washington st. m 30

A TEACHER,

WHO has had the charge of the English Department of an Academy for more than a year, and has had considerable experience in common Schools, is desirous of obtaining a situation as Principal of an English High or Grammar School. Satisfactory testimonials and good references will be given. Inquire at the office of the Christian Register, Boston. m 24

NEXT TERM.

THE next Term of the *Charlestown Female Seminary* will commence on Monday the 9th of April next, and will continue seventeen weeks.

Terms of Tuition.

For English branches	$10	for the Term.
" Languages—each	3	
" Drawing and Painting	3	
" Music	10	

Board in the Seminary House is charged at *cost*, and will not exceed, including washing, two dollars per week.

The younger pupils who board at the Seminary House will receive the particular attention of the Governess of the Institution. As some attention will be given to needle-work, they are requested to be furnished with such articles as they need for that purpose, also one or more pieces of plain sewing.

In letters for application it is requested that the age, attainments, &c., of the applicant be mentioned, that a suitable room-mate, and accommodations may be *seasonably* provided.

m 3 J. W. VALENTINE, *Secretary.*

PURE SPERM OIL.

E. T. HASTINGS, 22 Merchants Row, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense.
jan 13 1stf

POETRY.

FOR THE REGISTER AND OBSERVER.

OUR FATHER, WHO ART IN HEAVEN.

Father, enthroned above!
Whose piercing eye earth's wide expanse surveys,
To Thee, the heart its grateful homage pays.
Faith, hope, and holy love,
To rapture high, the inmost spirit swell,
As on the blessings of our lot we dwell.

Oh! Thou Eternal Spring
Of every joy, frail erring man can know,
Of every hope that lights his path below!
Our feeble praise we bring.
Yet let the imperfect gift accepted be,
As thus, with reverence low, we bend the knee.

Our Father! gracious name!
Oh! how can earth and dust aspire so high?
Our Sire the all-pervading Majesty!
Feel we no sacred flame
Of gratitude the kindling soul inspire,
And wake to life love's never dying fire?

On Sinai's awful mount,
Mid flame and smoke, thy statutes were revealed.
Thy Son a milder, brighter covenant sealed.
Of that unsullied fount,
Whence living waters, pure and priceless, flow,
Earth's weary pilgrims e'en can taste below.

Our Father! Thou whose care,
In sun or shade, is still around our way,
To soothe and bless, at morn and close of day,
Thou will not spurn our prayer.
Oh! wilt thou not thy breathing influence shed,
While here our weary, wandering footsteps tread?

Oh! may our wishes soar
Far, far above earth's petty care and strife
To Thee, the Source Supreme of light and life.
So may our souls adore,
As bending low at thine eternal shrine,
Our hearts, our homage, and our wills are Thine.

Taunton. Y. L. E.

TO KEEP A TRUE LENT.

BY ROBERT HERRICK.

Is this a fast,—to keep
The larder lean,
And clean
From fat of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,—
Or ragg'd to go,—
Or show
A downcast look and sour?

No; 'tis a fast to dole
Thy sheaf of wheat,
And meat
Unto the hungry soul.

It is to fast from strife,
From old debate,
And hate;
To circumcise thy life.

To show a heart grief-rent;
To starve thy sin,
Not bin;
And that's to keep thy lent.

The distinction of true poetry, particularly of the genuine *poetry of the heart*, is that, when we first read it, it seems more beautiful and touching, than any we have ever read. We estimate the following lines by this standard.—*Ed.*

THE THREE SONS.

BY REV. J. MOULTRIE.

I have a son, a little son, a boy just five years old,
With eyes of thoughtful earnestness, and mind of gentle mould.
They tell me that unusual grace in all his ways appears,
That my child is grave and wise of heart beyond his childish years.
I cannot say how this may be; I know his face is fair,
And yet his chiefest comeliness is his sweet and serious air;
I know his heart is kind and fond, I know he loveth me,
But loveth yet his mother more with grateful fervency.
But that which others most admire is the thought that fills his mind,
The food for grave, inquiring speech, he every where doth find.
Strange questions doth he ask of me when we together walk;
He scarcely thinks as children think, or talks as children talk.
Nor cares he much for childish sports—dotes not on bat or ball,
But looks on manhood's ways and works, and aptly mimics all;
His little heart is busy still, and oftentimes perplext
With thoughts about this world of ours, and thoughts about the next.
He kneels at his dear mother's knee, she teacheth him to pray,
And strange, and sweet, and solemn then are the words which he will say.
Oh, should my gentle child be spared to manhood's years, like me,
A holier and a wiser man I trust that he will be;
And when I look into his eyes, and stroke his thoughtful brow,
I dare not think what I should feel, were I to lose him now.

I have a son, a second son, a simple child of three;
I'll not declare how bright and fair his little features be;
How silver sweet those tones of his when he prattles on my knee.
I do not think his light blue eye is like his brother's keen,
Nor his brow so full of childish thought as his hath ever been,
But his little heart's a fountain pure of kind and tender feeling,
And his every look's a gleam of light, rich depths of love revealing.
When he walks with me, the country folk who pass us in the street
Will shout for joy, and bless my boy, he looks so mild and sweet.
A playfellow is he to all, and yet, with cheerful tone,
Will sing his little song of love, when left to sport alone.
His presence is like sunshine sent to gladden home the earth,
To comfort us in all our griefs, and sweeten all our mirth.
Should he grow up to riper years, God grant his heart may prove
As sweet a home for heavenly grace as now for earthly love:
And if, beside his grave, the tears our aching eyes must dim,
God comfort us for all the love which we shall lose in him.

I have a son, a third sweet son, his age I cannot tell,
For they reckon not by years and months where he has gone to dwell.
To us, for fourteen anxious months, his infant smiles were given,
And then he bade farewell to earth, and went to live in heaven.
I cannot tell what form is his, what looks he weareth now,
Nor guess how bright a glory crowns his shining seraph brow.
The thoughts that fill his sinless soul, the bliss which he doth feel,
Are numbered with the secret things which God will not reveal.
But I know, for God hath told me this, that he is now at rest,
Where other blessed infants are, on their Savior's loving breast.
Whate'er befalls his brethren twain his bliss can never cease;
Their lot may here be grief and fear, but his is certain peace.
It may be that the tempter's wiles their souls from bliss may sever,
But, if our own poor faith fail not, *he* must be ours forever.
When we think of what our darling is, and what we still must be;
When we muse on *that* world's perfect bliss, and *this* world's misery;
When we groan beneath this load of sin, and feel this grief and pain,
Oh, we'd rather lose our other two, than have him here again.

MISCELLANEOUS.

CATHARINE McINNES; OR THE WRONG LETTER-BOX.

Amusing incidents often occur by persons mistaking the letter box of stores and offices in this vicinity, for the Post-Office. We sometimes find three or four letters in our own letter box, intended for the mails. These, we of course, put on their way.

Standing once at our front window, we observed a young woman whose face was not visible to us, drop a letter into our box, and on taking it out, we found that she had mistaken our establishment for that of the Post-Office. It was directed to Thomas ——, in Ireland, and the inland postage accompanied it. The letter we caused to be sent with some others to the Post-Office, and gave the circumstance no further thought.

Busied a few months afterwards in examining the contents of our exchange papers and inditing such paragraphs as they suggested to us, we did not pay much attention to a gentle tap at the door of our private room, until it was repeated. We then, too anxious to conclude our labors to open to the applicant, bade the one that knocked 'come in,' and continued our labors without lifting an eye to the door, which was opened quietly, and as quietly closed. We were startled at length with a sweetly modulated voice, inquiring 'is there a letter here for me?'

We at once raised our eyes and saw a female about eighteen years of age—or, as we have of late lost the art of judging closely in these matters, perhaps *twenty*. It did not make a dimple's difference to her face, and would not, if five more years had been added to them. There was an oval face, with nature's own blush, and a slight projection of the mouth that told of Ireland, even without the softened modulation of voice that belongs to the women of that island. Neatness was all that could be ascribed to her dress—it deserved that.

Letters are frequently asked for in a newspaper office, in reply to advertisements—so we bade the young woman go to the front office and inquire of the clerks.

She had been there, and there was no one but a boy, who could not give her the information.

So we inquired the name.

'*Kitty McInnes*; but perhaps it will be *Catharine* on the letter,' said she, 'as that is my name.'

We looked on the letter rack in the front office, among the 'A. B.'s' the 'X. W.'s,' the 'P. Q.'s,' &c. but saw none for Catharine.

Returning, we inquired to what advertisement the letter was to be an answer.

'Advertisement!—to no advertisement—it would be in answer to my letter.'

'And from whom did you expect a letter?'

The young woman looked much confused—but apparently supposing the question pertinent, she said, 'from Thomas —— ——.'

We saw at once that she had, as hundreds before had done, mistaken our office for the Post-Office, and the name given was that upon the letter which we had some months before sent from our letter-box to that of the Post-Office.

'He has not written, then,' said Catharine, in a low voice, evidently not intended for our ear.

'But——he may have written.'

'Then where's the letter?' said she, looking up.

'At the Post Office, perhaps.'

And we took Catharine by the hand and led her to the door, and pointed out the way to the Post Office.

'You will ask at the window,' said we; 'but as the clerks are young men, you need not tell them from whom you expect the letter.'

'Not for the world,' said she, looking into our face with a glance that seemed to say there was no harm in telling us.

We must have used less than our usual precision in directing Catharine to the Post Office, as quite half an hour afterwards, when visiting the place, we saw her at the window, receiving the change and a letter from one of the clerks, and the impatience, shall we say of woman or of love, induced Catharine to break the seal at the door. A glow of pleasure was on the cheek of the happy girl. We would not have given a penny to be informed that Thomas was well, and was coming in the next packet. We felt anxious to know whether Thomas would come, but the names of such persons rarely appear among the passengers of the Liverpool packet, being commonly included in that comprehensive line, 'and two hundred in the steerage.'

So we gave up all hopes of knowing when Thomas would arrive, but concluded that we should see the name with that of Catharine in the marriage list, to which we had determined to keep a steady look.

It was but a short time afterwards that we did indeed see the name of Thomas in the papers. He was one of the passengers in the ship cast away below New-York, of whom nearly every soul perished, and Thomas among the rest.

We had never seen Thomas, but had somehow cherished such an interest in his fate, that we felt a severe shock at its annunciation—and what must have been the feelings of Catharine, with her ardent, sanguine, Irish temperament? Loving deeply as she must have loved, and hoping ardently as she must have hoped, what must have been her feelings?

We paused a few weeks afterwards, to mark the young grass shooting, green and thick, in Ronaldson's grave-yard, and to see the buds swelling on the branches of the trees that decorate that populous city of the dead, when a funeral, numerously attended, wound slowly round the corner of the street, and passed into the enclosure. It was the funeral of an Irish person—we knew by the numbers that attended—and as the sexton lowered the coffin down into the narrow house, the place appointed for all the living, we saw engraved upon a simple plate, CATHARINE McINNES.

The story was soon told. The small sum of money which Catharine had deposited in the savings fund, to give a little consequence to her marriage festival, had been withdrawn to give her 'decent burial.'

MISS MARTINEAU'S NEW WORK.

Extracts from the London and Westminster Review;—Article, Miss Martineau's 'Retrospect of Western Travel.'

'Our active-minded, genial friend, Judge Story, found time to visit us frequently, though he is one of the busiest men in the world—writing half a dozen law books every year; having his full share of the business of the Supreme Court upon his hands; his professorship to attend to; the District Courts at home and in Massachusetts, and a correspondence which spreads half over the world. His talk would gush out for hours, and there was never too much of it for us; it is so heartfelt, so lively, so various; and his face all the while, notwithstanding his grey hair, showing all the nobility and ingenuousness of a child's. There is no tolerable portrait of Judge Story, and there never will be. I should like to bring him face to face with a person who entertains the common English idea of how an American looks and behaves. I should like to see what such an one would make of the quick smiles, the glistening eye, the gleeful tone, with passing touches of sentiment; the innocent self-complacency, the confiding devoted affections of the great American lawyer. The preconception would be totally at fault.

With Judge Story sometimes came the man to whom he looked up with feelings little short of adoration,—the aged Chief Justice Marshal. There was almost too much mutual respect in our first meeting: we knew something of his individual merits and services; and he maintained through life, and carried to his grave, a reverence for women as rare in its kind as in its degree. It had all the theoretical fervor and magnificence of Uncle Toby's with the advantage of being grounded upon an extensive knowledge of the sex. He was the father and grandfather of women; and out of this experience he brought, not only the love and pity which their offices and position command, and the awe of purity which they excite in the minds of the pure, but a steady conviction of their intellectual equality with men; and with this, a deep sense of their social injuries.—Throughout life he so invariably sustained their cause, that no indulgent libertine dared to flatter and humor, no sceptic, secure in the the possession power, dared to scoff at the claims of women in the presence of Marshall, who, made clear-sighted by his purity, knew the sex far better than either.

How delighted we were to see Judge Story bring in the tall, majestic, bright-eyed old man!—old by chronology, by the lines on his composed face, and by his services to the republic; but so dignified, so fresh, so present to the time, that no feeling of compassionate consideration for age dared to mix with the contemplation of him. The first evening, he asked me much about English politics, and especially whether the people were not fast ripening for the abolition of our religious establishment—an institution which, after a long study of it, he considered so monstrous in principle, and so injurious to true religion in practice, that he could not imagine that it could be upheld for any thing but political purposes. There was no prejudice here, on account of American modes being different; for he observed that the clergy were there, as elsewhere, far from being in the van of society, and lamented the existence of much fanaticism in the United States: but he saw the evils of an establishment the more clearly, not the less, from being aware of the faults in the administration of religion at home. The most animated moment of our conversation was when I told him I was going to visit Mr Madison, on leaving Washington. He instantly sat upright in his chair and with beaming eyes began to praise Mr Madison. Madison received the mention of Marshall's name in just the same manner; yet these men were strongly opposed in politics, and their magnanimous appreciation of each other underwent no slight or brief trial.

He was in his chair, with a pillow behind him, when I first saw him; his little person wrapped in a black silk gown; a warm grey and white cap upon his head, which his lady took care should always sit becomingly; and grey worsted gloves, his hands having been rheumatic. His voice was clear and strong, and his manner of speaking particularly lively,—often playful. Except that the face was smaller, and of course older, the likeness to the common engraving of him was perfect. He seemed not to have lost any teeth, and the form of the face was therefore preserved, without any striking marks of age. It was an uncommonly pleasant countenance.

'His relish for conversation could never have been keener. I was in perpetual fear of his being exhausted; and at the end of every few hours I left my seat by the arm of his chair, and went to the sofa by Mrs Madison, on the other side of the room; but he was sure to follow, and sit down between us; so that when I found the only effect of my moving was to deprive him of the comfort of his chair, I returned to my station, and never left it but for food and sleep,—glad enough to make the most of my means of intercourse with one whose political philosophy I deeply venerated. The finest of his characteristics appeared to me to be his inexhaustible faith,—faith that a well-founded Commonwealth may, as our motto declares, be immortal; not only because the people, its constituency, never dies, but because the principles of justice in which such a Commonwealth originates, never die out of the people's heart and mind. * * * He observed that the whole Bible is against negro slavery; but that the clergy do not preach this: and the people do not see it. He became animated in describing what I have elsewhere related of the eagerness of the clergy of the four denominations to catch converts among the slaves, and the effect of religious teaching of this kind upon those who, having no rights, can have no duties.

'Mr Madison expressed his regret at the death of Mr Malthus, whose works he had studied with close attention. He mentioned that Franklin and two others had anticipated Malthus in comparing the rates of increase of population and food; but that Malthus had been the first to draw out the doctrine;—with an attempt at too much precision, however, in determining the ratio of the increase of food. He laughed at Godwin's methods of accounting for the enormous increase of population in America by referring it to immigration, and having recourse to any supposition rather than the obvious one of an abundance of food. He declared himself very curious on the subject of the size of the Roman farms, and that he had asked many friends where the mistake lies in the accounts which have come down to us. Some Roman farms are represented as consisting of an acre and a quarter; the produce of which would be eaten up by a pair of oxen. The estate of Cincinnatus being three times this size, he could scarcely plough, after having lost half of it by being surety. Either there must be some great mistake about our notion of the measurement of the Roman farms, or there must have been commons for grazing, and woods for fuel; the importation of grain from Sicily and other places not having taken place till long after. He asked by what influence our corn laws, so injurious to all, and so obviously so to the many, were kept up, and whether it was possible that they should continue long. He declared himself in favor of freee trade, though believing that the freedom cannot be complete in any one country till universal peace shall afford opportunity for universal agreement.

'The active old man, who declared himself crippled with rheumatism, had breakfasted, risen and was dressed before we sat down to breakfast. He talked a good deal about the American Presidents, and some living politicians, for two hours, when his letters and newspapers were brought in. He gaily threw them aside, saying he could read the newspapers every day, and must make the most of his time with us, if we would go away so soon as we talked of. He asked me, smiling, if I thought it too vast and anti-republican a privilege for the ex-Presidents to have their letters and newspapers free, considering that this was the only worldly benefit they carried away from their office.

'He declared himself perfectly satisfied that there is in the United States a far more ample and equal provision for pastors, and of religious instruction for the people, than could have been secured by a religious establishment of any kind; and that one of the greatest services which his country will be hereafter perceived to have rendered to the world, will be the having proved that religion is the more cared for, the more unreservedly it is committed to the affections of the people. He quoted the remark of Voltaire, that if there were only one religion in a country, it would be a pure despotism; if two, they would be deadly enemies; but half a hundred subsist in fine harmony. He observed that this was the case in America; and that so true and pregnant a remark as this ought to be accepted as an atonement for many that would die of untruth. He went on to notice the remarkable fact that creeds which oppose each other, and which in concatenation would seem to be most demoralizing, do, by virtue of some one common principles, agree in causing the moral elevation of those who hold them. He instanced Philosophical Necessity, as held by Hume, Kaimes, Edwards, and Priestley.'

* * * *

'The next morning, we found our host in fine spirits. He described, with much vivacity, the variety of visits from strangers that he was subject to, saying that some were taxes and others bounties. He laughed about the ludicrous effect sometimes produced by an utter failure of sympathy in matters of grave pursuit; and told us of a ride he took with a young English geologist who was on a visit to him, and who spurred up to him in a fit of transport, holding a stone almost in his eyes, and exclaiming, 'Gray-wacke, sir! gray-wacke, gray-wacke!' the host all the time being quite unable to understand or sympathise with this vehement rapture.

'If the people, said Mr Madison, speaking of war, who pay for war, are eager for it, it is quite a different thing from potentates being so, who are at no cost. He mentioned that George the Fourth, as Prince Regent, was a large gainer in the last war, from his share of the Droits of the Admiralty, amounting to 1.000.000*l* per annum;—a pretty premium, Mr Madison observed, to pay a king for going to war. He told me about the formation of the philosophical and humane agreement between Franklin and Frederick of Pussia, that merchant ships, unarmed, should go about their business as freely in war as in peace.

'Franklin was near seventy when Mr Madison first knew him. He went to the Hall of Congress in a sedan, and sat all the time writing what he had to say, and getting it read because he could not stand. He was soon afterwards bed ridden, when Madison was his frequent visitor. He had much self-command; and when seized by severe pain, soon roused himself to converse, almost as if it did not exist. One of the most striking points about him was his dislike of argument. He would listen to his adversary, and then overthrow him with an anecdote.

'After avowing a very unfashionable admiration of Darwin's poetry, and declaring that the splendor of the diction put his imagination into a very gay state, Mr Madison went into a speculation about what would eventually come of all existing languages and their literature; declaring that he had little hope of the stability of languages when terms of even classical derivation are perpetually changing their meanings with time. Then, by some channel, now forgotten, we got round to the less agreeable subject of national debts and taxation, when, as might be expected, Mr Madison expressed his horror of the machinery necessary under a system of indirect levy, and his attachment to a plan of moderate expenditure, provided for by direct taxation. He remarked upon Pitt's success in obtaining revenue when every other man would rather have surrendered his plans than use the means he employed. He observed that Kings, Lords, and Commons, might constitute a government which would work a long while in a kingdom no bigger than Great Britain; but that it would soon become an absolute government in a country as large as Russia, from the magnitude of its executive power; and that it was a common but serious mistake to suppose that a country must be small to be a republic; since a republican form, with a federal head, can be extended almost without limits, without losing its proportions,—becoming all the while less instead of more, subject to change. In a small republic, there is much noise from the fury of parties; while in a spreading, but simply working republic, like that of the Union, the silent influence of the federal head keeps down more quarrels than ever appear. In the spring of the following year he declined and died on the 28th of June, 1836.'

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